

THE

Nonconformist.

VOL. XXXIX.—NEW SERIES, No. 1690.

LONDON: WEDNESDAY, APRIL 10, 1878.

PRICE 5d.
POST-FREE 51d.

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THE DEBATE ON THE ROYAL MESSAGE.

NOTHING could more strikingly illustrate the renewal of vitality so perceptible within the last few years in the House of Lords than the preponderance of interest and expectation with which the utterances of the gilded chamber were looked for on an occasion when both Houses were occupied with a question, in a very literal sense, of life or death. Of course one reason was the presence amongst the peers of the autocrat in whose hands might seem to lie, for a brief but pregnant moment, the destinies of the world. And in one sense Lord Beaconsfield was equal to the occasion. His audacious indifference to facts, his sphinx-like imperturbability, his reckless confidence in the vulgar weaknesses of the English nature, and the cold splendour of his passionless declamation, were everything that could be desired, even by the great unknown who wrote our new national war-song, or the music-hall choruses whom it inspires. His manipulation of the diplomatic correspondence that has been published told the nation nothing of which it was not already aware. But the unblushing gravity with which the "diapason of his diplomacy" was adapted to new military music, undreamt of when the "conditional neutrality" was proclaimed, was a marvel both of skilful acting and effrontery. Every extract produced from official documents went to prove that Russia had never disputed the necessity for a European revision of the Treaty of San Stefano. But they were so used as to produce the impression that she has changed front in a manner of which there is no authentic proof whatever, except the very dubious one of an excessive susceptibility in regard to certain phraseology which we have been made to thrust upon her acceptance with an air of something very like menace. When Austria suggested a Conference at Vienna the Government accepted it without any attempt to impose conditions. It was only when the place was changed to Berlin, that the late Foreign Secretary made a stipulation, which previously had been taken for granted as a matter of course, and ought surely to have been so still. But this change of policy was quietly passed over by Lord Beaconsfield's rhetoric. It was lost in the cloud of words with which he described the generous indifference of his Government to questions of place or presidency. "We thought too much of the interests of peace"—"so that whether it was to be a Conference or a Congress, or whether it was to be held at Vienna, as originally proposed, or at Baden, or at Berlin"—"were matters which Her

Majesty's Government put on one side." Why all this wordy declamation about the change of place, and the magnanimous indifference with which it was treated? Behind this mist of verbiage lay a decisive and a fatal change in the reception given to the invitation; and of that change no account has ever been rendered. When Vienna was named the Conference was accepted at once. When Berlin was substituted, then, for the first time, conditions were asked categorically from Russia, which previously had been taken for granted. "My lords," said the practised orator, "you have heard from me in my previous narrative how these hopes"—hopes of a discussion of the new treaty in Conference—"were disappointed." Their lordships had heard nothing of the kind. The very last extract read from the correspondence showed that Russia was formally communicating what she always called a "preliminary treaty," with the understanding that in the Conference "each Power would have the full liberty *de ses appréciations et de ses actions*." On these words the orator commented with the mockery of which he is a master. "Delphi itself could hardly have been more perplexing and august." But really the whole joke lies in a wilful confusion of French and English words similarly spelled. The former, not the latter, is the language of diplomacy. And the French word *appréciation* is suggestive of a practical weighing of points of policy, from which the English word is wholly remote. Similarly, we believe that the music-hall politicians of Russia have been deceived through the misrepresentation of the English word "submit"—spoken of a proposition—by the French *soumettre*, the associations of which are more suggestive of knocking under. It would be a strange thing if two great nations were driven into war by common ignorance of French. But such ingenious play on words is trifling compared with the daring inaccuracy as to facts from which we suffer under the present régime. "The Treaty provides for the government of this new Bulgaria under a prince who is to be selected by Russia," says the Prime Minister of Great Britain. Surely he must have some mysterious knowledge of a secret treaty concealed from all the rest of the world. The only document communicated to Parliament speaks of a prince who is to be elected by the people of Bulgaria, to be satisfactory to the Porte, and approved by the European Powers. But it is just loose language of this sort that inflames vulgar passion, and daily makes peace more difficult. And the peroration of doubtful taste, which treated the British Empire as the work of the Peers' great grandfathers, and all opponents as lunatics, was admirably adapted to bring down the House in more senses than one.

Lord Granville's reply was mild and gentlemanly, putting with great sweetness of manner some very inconvenient points. But the most destructive speech of the debate, whether in the Lords or Commons—a speech that ought to be published in a cheap form and circulated broadcast over the land—was that of Lord Derby. His intimate knowledge of recent history, his firm grasp of hard facts, and perhaps some little touch of natural bitterness, made his calm statement the most formidable invective to which the foreign policy of the Government has yet been exposed. He showed that at the very time when the Cabinet had been represented as absolutely unanimous, it was torn by dissensions that were radical, persistent, and hopeless. He revealed that projects, far more startling and incendiary

than the calling out of the Reserves, are meditated. He stated that nothing could have reconciled him even to the vote of the six millions but the assurance given him that it was wanted mainly as a vote of confidence. He urged that patience and self-control would have tided over the crisis of war-fever. He condemned the introduction of anything like a threat into negotiations between high-spirited nations. And he showed that the calling out of the Reserves could be regarded by Russia in no other light. He ridiculed Lord Beaconsfield's scare about a Russian flying column which might dart from Armenia into Egypt. He proved to demonstration that a waiting policy would have been greatly in favour of this country, and as likely as stronger measures to bring Russia to terms, if that were needed. But the most telling part of his attack was his treatment of the three questions, "What are to be your means of fighting; who are to be your allies; and what is it you are fighting for?" On the second point the words of one who has such ample knowledge appear to make it too clear that if we plunge into war, even Austria will hold aloof, and that the neutrality of Germany will be anything but benevolent. As to the last question, no one tried to answer it either in the Lords or Commons.

THE SITUATION.

THE uncontradicted reports of the bullying tone assumed by Russia towards Roumania have seriously damaged the already slender chances of peace. When the late Foreign Secretary was convinced, much against his will, of Turkish cruelties in Bulgaria, he said, wisely enough, that the loss of a great battle would not have inflicted nearly so much injury on the Porte as the establishment of these damning facts. Similarly, we believe that the loss of half-a-dozen regiments by disease, or the sinking of a fleet of transports, or the destruction of a bridge on the Danube, would have been a much less injury to Russia than the ungenerous and undignified attitude she has taken up on the question of the slip of Bessarabian territory added to Roumania by the Treaty of Paris. We are willing to make full allowance for the filial susceptibilities of the reigning Czar; but the world is not to be governed by private feelings, and a despot in so high a position ought to have had around him counsellors wise enough to assure him that no more inopportune moment could possibly have been chosen for insistence on the restoration in question. If Roumania had been a half-hearted or an unserviceable ally, or if she had been willing to retransfer the territory in consideration of other benefits, the case might have been different. But Roumania has astonished the world by the unexpected energy she has shown; and whether as a coincidence or as a cause, the intervention of her arms proved a turning-point in the fortunes of the Russian invasion. Under such circumstances, for Russia to assume the brutal tone of a tyrant, and to tell the Roumanian agents in so many words that the dissent of their fellow-countrymen goes for nothing; that the master of eighty millions of men will thrust them on one side, or march over them according to his autocratic pleasure, is not only a cynical disregard of the world's opinion, but an outrage on decency. We are not in the least surprised that a Government whose principal strength consists in the inspiration of music-hall melodies, should have made large capital out of so stupid a mistake.

At the same time, unless it is the duty of John Bull to act as international policeman for the whole world, it is difficult to see how this barbarism throws any new duty on this country. If the other Powers, which were parties to the Treaty of Paris, should unanimously join in a remonstrance, we do not doubt that Russia would find many reasons for giving it a very respectful attention. But what we cannot for the life of us understand is why one Power, which only undertook a common responsibility with the others, is to discharge the duties of all. Yet it is just this that is assumed whenever the indefensible conduct of Russia in Roumania is taken to justify the Chauvinism at present in the ascendant amongst us. Anxious as we are for peace, we would not utter a single word to prevent our Government from going as far as they could induce Austria, Prussia, France, and Italy, or any two of them, to go with them in maintaining all parts of the Treaty of Paris not made impossible by accomplished facts. But what our poor income-tax payers have done to bring upon themselves alone the cost of enforcing European bargains is what we do not profess to understand.

Lord Salisbury was not in a position to make use of these Roumanian reports when he penned his clever despatch. If the fame of a sharp lawyer, or of a polemical correspondent of the *Times*, be an object of the new Foreign Secretary's ambition, he has very soon gained it, and perhaps the consideration that he runs a great risk of setting the world by the ears in the process does not affect him much. But so complete an abandonment of positions solemnly taken up under the eyes of the world, has rarely been achieved even by the many Conservative Governments that have accomplished the practical paradox of turning their backs on themselves. Every one of the territorial points reserved by the conditions of our neutrality have been carefully avoided by Russia; nevertheless that neutrality is ostentatiously abandoned. Over and over again our representatives have said in our name that the "independence and integrity" of Turkey was henceforth to be nothing to us. But now the world is told that the humiliation of Turkey is greater than we can bear. Lord Salisbury himself ridiculed the hysterical fears of those who tremble when they hear of the thousand miles between Russia and India being diminished by fifty. But now he himself stoops to minister to the folly he has exposed.

No stronger proof than such inconsistencies could be given that the question of peace or war is no longer within the domain of reason, but is flung on to the currents of passion and sentiment to be carried wheresoever chance may take it. Says the wise man in the Book of Ecclesiastical—which, though no longer read in churches, contains a great deal of common-sense—"if thou blow the spark it shall burn; if thou spit upon it, it shall be quenched; and both these come out of thy mouth." But the journalistic breath has prevailed; the contempt with which hard-headed politicians a month ago treated the fear of war is nowhere. The nation has had either course in its power. But it is impossible to dispute that it has chosen to "blow the spark." That spark is glowing very brightly; and an explosion may come at any moment—even before these lines see the light. And if that explosion does come, it will be no common one. "As the matter of a fire is, so it burneth; and as a man's strength is, so his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed." We have got them all—huge material for combustion, ships, money, and, alas! men. Our strength we are assured is far greater than in the Crimean War, and so will be the wrath we exhibit and excite. Our riches, notwithstanding the bad times, are enormous; therefore our "anger riseth." And the passions of the two countries will be proportionate to their confidence in their strength. There is only one chance for peace yet—if that still remains. If Austria plainly threatens war Russia will surely decline to fight against Fate. But Austria has hitherto shown a decided pre-

ference for getting other people to fight her battles, and Lord Beaconsfield is prepared to oblige her.

THE WATCHMAN AND THE LIBERATION SOCIETY.

UNDER the heading "Mr. Frederic Harrison at the Memorial Hall," the *Watchman* indulges in some contemptuous, or at least sarcastic, reflections on the co-operation of Nonconformists with persons outside of all recognised religious communions, and in some criticism of the "Suggestions relative to Disendowment" published by the Liberation Society. The tone of the article leads us to suppose that our contemporary would have ignored the latter topic had it not been linked with the former. A fair and free criticism of its hints as to disendowment is what the Liberation Society has all along courted; but we fear that the *Watchman* would have taken no trouble to notice them at all, but for the temptation presented by the appearance of Mr. Harrison on their platform to raise a prejudice against the Society and its object in the minds of its timorous Wesleyan readers.

Our contemporary, following in the footsteps of Dr. Parker, is, or affects to be, shocked to find "orthodox Dissent and 'agnostic' Positivism" harmoniously acting together in the cause of disestablishment. "Not long ago," remarks the *Watchman*, "Mr. John Morley and the Rev. R. W. Dale were conspicuously allied in antagonism to the Established Church, and now, within a few weeks past, that arch-Positivist, under the presidency of another gentleman of the same school, Mr. Lyulph Stanley, has been lecturing, of all places in the world, in the Nonconformist Memorial Hall, on the subject of disestablishment." What the fathers of Nonconformity would have thought of such a scene "in the building sacred to their memory," the *Watchman* considerably forbears "to set down." But it is "a sign of the times." The choice of Mr. Harrison to expound the scheme of disestablishment "may have been just," remarks our contemporary, with a touch of sarcasm, "but we would fain hope that it was unfortunate"; and the *Watchman* can only find consolation in the fact that on this occasion "all the most eminent ministers and laymen of metropolitan Nonconformity appear to have been conspicuous by their absence"—a fact which may be accounted for on other grounds than those insinuated.

Of course, if the object of the writer in the *Watchman*, who has, he says, "no religious objection to disestablishment," had been really favourable to the object of the Liberation Society, he would have pointed out that the lecture was one of a course; that Mr. Harrison was preceded by ministers of Evangelical opinions; that the lecturer appeared at the desk not as a Positivist, but as an anti-State-Church advocate, peculiarly fitted by his professional position and training to give a popular exposition of the Liberation Society's suggestions; and that this address scrupulously avoided any phrase or allusion to which the most orthodox Christian believer could take exception. The *Watchman* also might know, and probably does know, that Mr. Harrison and the other competent gentlemen referred to have never, on any single occasion, made use of the Liberation platform to ventilate, still less to seek to propagate, their distinctive views on theological questions, but have acted most loyally and conscientiously in lending their unbought eloquence and influence in co-operation with persons of diverse religious views for the advancement of a common object. To take note of these facts would not have suited the covert purpose of the *Watchman* leader-writer, who seems to have been anxious, by means of half-statements, suppressions, ingenious insinuations, and by raising the odium *theologicum*, to do all possible damage to the Liberation Society and its cause. We think it was Canning who was responsible for the sententious couplet:—

Of all the ills which heaven or earth can send,
Save me, O save me, from the candid friend!

The writer in the *Watchman* is too prudent to look the real question in the face. We are not

aware that our Wesleyan contemporary gave the slightest support to the Liberation Society—but quite otherwise—when its members were almost exclusively composed of Evangelical Nonconformists; and we can hardly expect such co-operation now that the question, having become a national one, the aid of all who object to the Church Establishment is naturally and cordially welcomed. It is a mere truism to say that disestablishment can never result from the silent, or indeed the active, protest of Evangelical Nonconformists alone. They have had, and continue to have, strong religious objections to the State-Church principle. But then, warfare being waged against a political institution, they invite the co-operation of the nation at large in their efforts to remove it. It is time that this view of the question were clearly understood. If the State-Church is to be abolished at all, it must be abolished by political means, or by the acceptance of the aid of all citizens who regard it as an evil. There is a stage in every public movement where argument gives place to action—when the ripened convictions of the public mind find expression in such constitutional movements as will tell upon the great council of the nation. The question then arises whether, when matters have thus far advanced, the various forces that have a common object in view are to go forward in unison for their common object, or whether they are to become paralysed by starting an inquisition into the individual motives and opinions of those who are thus banded together. Why ought it to be expected that the Liberation Society, albeit mainly supported by Evangelical Nonconformists, and seeing that it has in view a consummation that concerns the whole nation, should set up a theological test of membership and co-operation? It might as well at once close its doors. As everyone knows, the policy advocated by implication by the *Watchman* in respect to disestablishment is not recognised in other departments of activity. We find people of the most diverse religious views acting harmoniously together for social and philanthropic objects. And in the political field, no party that set up a theological shibboleth would have any standing ground. Are the Liberals, for instance, given to scrutinise the religious tenets of their leaders? If the objection raised by the *Watchman*, and many others who share its views, is not a mere excuse for opposing what they don't like, it implies a singular lack of faith in their own principles. At heart they have so little confidence in disestablishment as a means of liberating religion from worldly influences and snares, and thus giving it a new impulse, that they would not secure that desirable object by the help of those who do not share their theological opinions.

The spirit of narrow-minded obstructiveness which the article in the *Watchman* reveals is allied with the strangest inconsistency and perverseness. Our contemporary is always on the alert to discover traces of Ritualism in the Established Church, to take alarm at the steady growth of sacerdotalism amongst its clergy, and to denounce the social oppression inflicted upon Wesleyan Methodists throughout the rural districts. It is a theme upon which the presidents and ministers of the Connexion have often ventured publicly to dilate. But when it comes to a question of vigorous action with a view to suppress these evils, we find the chief organ of the denomination artfully doing its utmost to discredit the Liberation Society, the only effective organisation of the kingdom that aims to carry out that object. No doubt, says the *Watchman*, the connection between Church and State ought to be dissolved, but "before the Church is disestablished she should be purged and reformed at whatever cost." Mr. Forster, expressing in this case the opinions of every thoughtful politician, says that the Church cannot be reformed, and that Parliament will never consent to undertake the task. "Reform is impossible," says the hon. member for Bradford. "You cannot have disestablishment without reform," says the sagacious writer in the *Watchman*.

It is satisfactory to know that such perverse

views do not, if the reiterated statements of members of the body are to be credited, generally obtain amongst the Wesleyan community. A large—probably a very large—section of them cannot be deluded by such transparent sophistry. They know what is the real working of the State-Church system. They see the alarming growth in the Church of England of Ritualism and Sacerdotalism, which, according to Mr. Astley, a clergyman who seceded only last week, is invalidating its title “to be considered a Protestant Church”; and they are learning the lesson that the insincere cry for reform is often nothing more than a cloak for the inaction of those whose sympathies are really bound up with the State-Church, and for leaving the evils they deplore to grow into rank luxuriance—evils which every year become a greater obstacle to the spread of simple Christianity among the people, as well as a more serious danger to the State.

THE BUDGET.

THE financial statement made by the Chancellor of the Exchequer in the House of Commons on Thursday was simple enough, but hardly, as to the form, such as had been expected, and timid and unsatisfactory in its ultimate conclusions.

Sir Stafford Northcote was able to congratulate the House on a revenue return for the closing financial year more productive than he had anticipated. Nearly every item exceeded the estimate, and the twelve months closed with a revenue of 79,763,298*l.*, and an expenditure of 78,903,495*l.* There thus appeared a surplus of 617,298*l.*; more than one-half of which, however, the Chancellor candidly confessed, was owing to the hasty payment of duties on tea, spirits, and tobacco, in expectation that the imposts on these articles would be raised by his Budget.

Of course, when Sir Stafford came to make provision for the new financial year, his small surplus soon disappeared. He had now, he said, to provide for an expenditure of eighty-one millions in round numbers, being somewhat more than two millions over that of 1877-8. It appears that of the Vote of Credit for six millions, three and a-half millions have been actually expended; that the Government are committed to a further outlay of a million and a-half for the army; of 200,000*l.* for the navy; and to supplementary estimates, including the cost of calling out the reserves, of about a million and a-half. Of total extraordinary expenditure—say five millions—a million and a-half is put down to the accounts of 1878-9. The ordinary estimates for that financial period are set down at 79,460,000*l.* Sir Stafford Northcote, therefore, had established a deficiency of about 2,560,000*l.* This amount he augmented by charging 1,200,000*l.* of the sum raised upon the Vote of Credit by the issue of Exchequer Bonds; making a total deficit of 3,760,000*l.* to be provided for.

To meet the emergency the Chancellor of the Exchequer proposed on Thursday to add twopence in the pound to the income-tax—which is expected to yield about three millions during the financial year—and to add fourpence per pound to the duty on tobacco, raising it to 3*s.* 6*d.*, which may realise an additional three-quarters of a million. By raising the dog-tax from five shillings to seven and sixpence, an increase of revenue is secured adequate to cover small exemptions of offices from the house-tax, and some allowances, under the income-tax, for the wear-and-tear of machinery. But no surplus upon the year is expected. Indeed, there is already an anticipated deficit of at least a million and a half, which will have to be dealt with next April.

Sir Stafford Northcote commended his unpleasant Budget to “the same spirit of patriotism” as had acquiesced in the Vote of Credit. It has not, however, been received with favour, but with a good deal of grumbling, which is likely to find expression in sharp criticism, though it may not break out into open opposition in the House of Commons. It is complained, with some justice, that three-

fourths of the additional burdens are thrown upon the payers of the income-tax, instead of being more equally divided between direct and indirect taxation. The cost of the preparations for war is to be borne by one-eighth of the population, and as very little will fall upon the working classes, there may have been an intention to prevent the masses from crying out with effect against the Premier’s “spirited foreign policy.” It would have been easy to have raised a large additional revenue from spirits, and from a larger section of the community than is affected by the impost on tobacco, but the Government seem to have been in fear of the antagonism of the Irish members, and were not prepared to disoblige their friends, the distillers and licensed victuallers. Sir Stafford Northcote, also, showed something like a want of moral courage in declining to provide for the burdens of the year within the twelve months, which he might have done by augmenting the spirit duties. But, as has often been said, national finance depends upon national policy. We are possibly at the beginning of a period of grinding taxation. The classes who pay the income-tax are those that exercise the greatest influence upon the Government and the Legislature. They will have a foretaste of what is involved in a policy of bluster and menace; though the burdens now to be endured are but a trifle compared with those which will fall upon their shoulders should Lord Beaconsfield’s policy of provocation, instead of inducing Russia to yield, precipitate a great, a costly, and a prolonged war.

MR. RUSKIN.

We have much pleasure in calling attention to the collection of Turner drawings now on view in the Fine Art Galleries, 148, New Bond-street. As it will probably remain there for a short time only, those of our readers who are really interested in Turner’s works should visit it at once, and as often as possible. The drawings are the property of Mr. Ruskin, and derive from their possessor an interest scarcely if it all inferior to that from their creator. It is sad to see from day to day the telegram pinned up on the wall which tells the state of Mr. Ruskin’s health, and which reveals how perilous has been the illness through which he is passing. It is sad, too, to see the unfulfilled promise of the catalogue, with the prefatory note that tells us of the unwritten epilogue, of which, with strangely predictive feeling, Mr. Ruskin himself had said, “If ever I get my epilogue written,” &c. What there is, however, of the catalogue is very valuable as an exposition of Turner’s method of work, of the growth of his art, and of the epochs through which it passed. “The greatness of the power displayed by the artist,” Mr. Ruskin says, “it is impossible to overestimate. As in my now advancing life I learn more of the laws of noble art, I recognise faults in Turner to which I was once blind; but only as I recognise also powers which my boy’s enthusiasm did but disgrace by its advocacy.” We confess that we felt in reading these few lines that greater interest attached to the writer of them than to their subject. And this feeling recurred several times as we met with references to Mr. Ruskin’s early life, his first purchase of Turner’s pictures, and his deep despondency just prior to his illness. This is evident in his *For*s for February and March, and also in the preface to this catalogue. “Morning breaks, as I write, along those Coniston Fells, and the level mists, motionless and grey, beneath the rose of the moorlands, veil the lower woods, and the sleeping village, and the long lawns by the lake-shore. Oh that some one had told me in my youth, when all my heart seemed to be set in these colours and clouds, that appear for a little time and then vanish away, how little my love of them would serve me when the silence of lawn and wood in the dews of morning should be completed and all my thoughts should be of those whom, by neither, I was to meet more.”

These melancholy words were written on Feb. 12, but we have in the *University Magazine* for this month “an autobiographical reminiscence,” dated Feb. 1, and which is written with an elasticity and cheerfulness, which show that Mr. Ruskin could become “a boy again,” in spite of the fifty-nine years he was within a week of completing. The paper was intended as an introduction to a series of sketches by the late Mr. W. H. Harrison, but

became under its author’s pen a sketch of his own early life. Mr. Harrison was the editor of one of those “annuals” which forty years ago flourished under various names—his annual being, as we gather, “Friendship’s Offering.” To this, at fifteen years of age, Mr. Ruskin sent his first verse-writing. The fact that this class of literature is now extinct, being superseded by our numerous monthlies, gives Mr. Ruskin the opportunity of contrasting their aims and their execution. He writes—

Nowadays the editor of a leading monthly is responsible to his readers for exhaustive views of the politics of Europe during the last fortnight, and would think himself distanced in the race with his lunarian rivals, if his numbers did not contain three distinct and entirely new theories of the system of the universe, and at least one hitherto unobserved piece of evidence of the non-existence of God. In one respect, however, the humilities of that departed time were loftier than the prides of to-day, that even the most retiring of its authors expected to be admired, not for what he had discovered but for what he was. It did not matter in our dynasties of determined noblesse how many things an industrious blockhead knew, or how curious things a lucky booby had discovered. We claimed, and gave no honour but for real rank of human sense and wit, and although this manner of estimate led to many various collateral mischiefs—to much toleration of misconduct in persons who were amusing, and of uselessness in those of proved ability, there was yet the essential and constant good in it, that no one hoped to snap up for himself a reputation which his friend was on the point of achieving, and that even the meanest envy of merit was not embittered by a gambler’s grudge at his neighbour’s fortune.

The editor of “Friendship’s Offering” was Mr. Ruskin’s literary father. “Not a book of mine,” he says, “for good thirty years, but went, every word of it, under his careful eyes twice over—often also the last revises left to his tender mercy altogether, on condition he wouldn’t bother me any more. . . . Without Mr. Harrison’s ready praise and severe punctuation, I should have either tired of my labour, or lost it; as it was, though I shall always think those early years might have been better spent, they had their reward. As soon as I had anything really to say, I was able sufficiently to say it; and under Mr. Harrison’s cheerful auspices, and balmy consolations of my father under adverse criticism, the first volume of ‘Modern Painters’ established itself in public opinion, and determined the future tenour of my future life.” It is pleasant to find that on the publication of the second volume of “Modern Painters,” “Turner himself had given to me his thanks, to my father and mother his true friendship, and came always for their honour, to keep my birthday with them; the constant dinner party remaining in its perfect chaplet from 1844 to 1850—Turner, Mr. Thomas Richmond, Mr. George Richmond, Samuel Prout, and Mr. Harrison.”

Mr. Ruskin’s sketch of Mr. Harrison is as artistic as one of his favourite water-colours of Turner. It seems true as well as artistic; but truth of description is not a quality which art cares for so much as truth of feeling, and in this it certainly abounds. We look forward to the reminiscences of Mr. Harrison to which this is introductory; but for the moment our interest is fixed upon Mr. Ruskin. We gladly go back with him to the days of his early life and early efforts, thankful for all knowledge that we can gain of his intellectual and moral growth. But the worth of his life-work lies not in what he has told us of art, but what art has revealed to him of human life, its hidden causes of error, springs of hope, and destiny of ruin or of recovery. We think of him with his troubled mind, and fevered brain, and gain some measure of the social and moral evils which he sought to remedy and remove by the effect which they are able to produce upon so noble and steadfast a nature.

THE OLD CATHOLICS AND CLERICAL CELIBACY. —The correspondent of the *Guardian* in Germany writes:—“The movement among the Old Catholics in favour of the abolition of clerical celibacy is spreading. On the nineteenth ult. a union of delegates from the congregations in Baden assembled at Offenburg, when a motion calling on the next synod to decree the abolition was made. It is characteristic of the state of feeling on the subject that the solitary opponent was Professor Michelis, who moved that the matter be altogether postponed for three or five years—to shelve the question, in fact; but the Conference, by all voices against one, rejected the postponement and passed the former motion. Then, at Freiburg, Michelis’s own church board have gone against him, and he announced that he could not ascend the pulpit again. Again, at Dortmund, in Westphalia, where the priest is known to be one of the half-dozen who oppose the abolition so strongly as to threaten secession, a meeting of the delegates from Rhineland and Westphalia has just been held, at which the abolition was voted by a large majority. The motion was submitted by the Cologne committee: be it again observed that the Cologne parson is of the straiter section. It will be strange if the Old Catholic leaders altogether close their eyes to these signs of the times, but there is a party among them who cannot or will not see them.”

Literature.

THE LATE JAMES HINTON.*

In reading this memoir of a very remarkable man, we have been very much struck with three things—first, the great boldness required for anyone to attempt to write James Hinton's life; secondly, the skill with which this most difficult biography has been managed; and thirdly, the extreme unlikelihood that this book will ever (or for a long time, at any rate) become popular, in the ordinary acceptance of the word. Sir William Gull, Mr. Hinton's long and well-trying friend, writes a most appropriate introduction to the volume, which gives a sort of completeness to the memoir, inasmuch as it affords a representative medical testimony to the very high regard in which Mr. Hinton was held by the profession. In this introduction Sir William says that Mr. Hinton "afforded an example of intellectual and bodily activity rarely surpassed. His feelings also were finely touched, and to fine issues. Our profession is proud of his name. The work he did in it was well done, and by it he laid stepping-stones for others to advance upon."

Mr. Hinton's was not a public life, in the usual meaning of the term. He felt a lively interest in all the great questions of the day, as they successively rose to the surface and agitated men's minds, but he took no public part in their discussion or settlement. To the eyes of ordinary observers his life was domestic, social, and professional, into which entered as few incidents worth recording as fall to the lot of most men. All men's real life is of course their inner life, and as Mr. Hinton's life was so intensely, so passionately real, it was therefore an inner and a reflective life, not a self-absorbed life, for man never crucified the "self" more completely than he; a life eminently practical in its philosophy, but which the world called thoroughly impractical, because it saw neither his quiet, loving deeds, nor how his thinking stimulated others to earnest, sacrificing action. His life was one which received all the rainbow-hues which fell upon it from morals, from science, from art, and blended them into the pure white light of his philosophy, the ruling principle of which was this "love to God manifested in truest service for men."

Mr. James Hinton was the son of the Rev. John Howard Hinton, whom many of our readers will remember as one of the most striking and original preachers of his generation. The genius of the son was in a great measure hereditary, derived from both parents. At the age of sixteen he was put to a cashier's desk in a house of business in Whitechapel. He did not stay there long, but it was during this time that, moved deeply by the scenes of wretchedness with which he came into daily contact, the fires of a holy passion were first kindled in his soul, and he resolved to devote himself in some way to the service of his fellows. As he himself used to say with reference to the impression produced upon him by his brief residence in Whitechapel, "It crushed and crushed me till it crushed 'the mystery of pain' out of me." On leaving the East-end of London he went into an insurance office in the City. His emotional nature had been aroused while he was in his former situation; now that he came into close association with City life his intellectual nature awoke to a feverish activity. He gave his evenings and a large part of his nights to studies of a most miscellaneous, not to say indigestible character. But under this double strain his health seriously broke down. Instead of ordering him to give up study, the family doctor said, "The lad wants more mental occupation to keep his mind from feeding on itself." Wise doctor! If he lived to see anything of his young patient's after career, how thankful he must have been for tendering such judicious counsel! By the doctor's advice and help young James Hinton entered upon medical studies, and after leaving the hospitals took one or two voyages as "ship's surgeon." In 1850 he went into partnership with a London doctor, and soon began to give special attention to aural surgery. He was induced to follow this course partly by his successful treatment of his mother's deafness, and partly by his friendship with Mr. Toynbee, who was then at the head of this department of the medical profession.

During all this time Mr. Hinton was writing as well as practising. In 1858 he published "Man and his Dwelling-place." The favourable reception given to this book, as well as the connection he had formed with the *Cornhill* and other magazines, led him to give up practice, and to devote himself wholly to philo-

sophy. After giving it a fair trial, and finding that philosophy alone would not support a rising family, he accepted the appointment of aural surgeon to Guy's Hospital in 1863, and started in practice as an aural surgeon at the West-end. He now determinedly broke away, so far as possible, from philosophical speculations, and gave himself energetically to the duties of his profession. In 1866 Mr. Toynbee died, when Mr. Hinton at once succeeded to his practice, and was henceforth acknowledged as the leading practitioner in aural surgery. He was now in possession of a large income, and had secured a fine position. But in 1869 he had resumed his philosophical investigations, and henceforth it was only too clear to every loving eye that the strain of his professional and philosophical work upon him was greater than any man could possibly long continue to bear.

In March, 1874, Mr. Hinton retired from practice for the purpose of carrying out more completely in actual life the high aims of his philosophy, and with the intention of devoting himself altogether to the good of his fellows, especially among the poor. He had lent a large number of valuable pictures to a working men's club in Bermondsey, in which he was much interested, and the great desire of his heart had long been to live and work among the very poor somewhere in that part of London where his sympathies with them had been first excited, and where the beginnings of his beneficent philosophy had dawned upon his soul. But his work was almost done. So soon as the great tension was relaxed, he began to fail. In the autumn of 1875 he went for rest to St. Michael's, where he had some property, and where Mrs. Hinton was then staying. In December acute inflammation of the brain set in, and after a few days of intense suffering he entered into a deeper rest, even "the rest that remaineth."

The personality which Miss Hopkins has here portrayed will doubtless exert upon many readers of her volume something of the fascination that it has exerted upon herself; but to those who did not know Mr. Hinton, the chief interest of his life will centre in his work. For them the question which is most pressing in need of answer is—What did Mr. Hinton think respecting man and his dwelling-place that differs from previous thinkers, or is likely to be true? The complete answer to that question can only be found in the works he wrote, but we may indicate its lines in a few words. He agreed with the poet who says that "things are not what they seem," and with the idealists who maintain that the external world, in so far as its phenomena are concerned, is due to our perception. But he went two, and most important, steps further, and sought to discover why we felt that to be which our reason proved did not exist; and secondly, what was that Being, Power, Fact, or ought else, which caused us to perceive a material world? The answer to the first inquiry he believed was found in the New Testament doctrine, that man in his natural condition is dead, and therefore reads his deadness in the external world; the second answer he was convinced would issue, not from man's intellect, however perfect it might become, but from man's moral nature regenerated from selfishness in every form. This is really the gist of the whole philosophy of Mr. Hinton, which, in his hands, seemed capable of universal application. By its means he disposed of the materialism inferred from the scientific demonstration that no line can be drawn between the organic and inorganic forms of nature, showing that life is not a distinction of the organic world, but a common property of nature, only made visible in the organic. Life, he argued, was to be found neither in the organic by itself, nor the inorganic by itself, but was the union of the features presented in each. The first, giving us action, which seems spontaneous, free, without necessity; the other manifesting necessity without action; the union of action and of necessity is what he meant by life. The application of this doctrine to morals is by far the most important, since it necessarily modified our views of evil, pain, and the destiny of man. On this part of the subject the writer of this volume is exceedingly hazy and vague, tempting us to ask whether Mr. Hinton had any esoteric doctrine, or whether there are any really earnest speculations in human relations that cannot be expressed in intelligible language. On philosophical grounds, as well as for the personal interest of the life here portrayed, we commend this book to the notice of our readers. It will repay perusal as the representation of an earnest and vigorous thinker, who was not a mere speculator, but whose thoughts tended to practical ends; and as an attempt to solve some of the most difficult problems of the heart and life of man it will command the respect even of those who regard it as a failure.

MICHAEL ANGELO AND CAMPANELLA.*

Mr. Symonds has done a service by translating these Sonnets, but still more by the glimpses he affords us of the men, especially of Campanella, who is little known to English readers, but who well deserves to be known by them. The few facts here given concerning him will, we believe, be found the most valuable part of this book. The Sonnets become valuable when they are seen to be truly expressive of the man's character and life, and are so read. Otherwise they might be regarded as failing in respect of finish and delicacy—things which are assumed as being essential to the Italian sonnet. Campanella was born in 1568 at Stilo, in Calabria. As a boy he was greedy for knowledge, and had advanced to philosophy when his companions were still at their ordinary school themes. His reverence for Thomas Aquinas, and his admiration of the writings of that great Dominican doctor, induced him to enter the Dominican order at the age of fifteen. But before he was long in the cloister his questions about the reconciliations of philosophy and orthodoxy were found troublesome, and his desire to cultivate philosophical acquaintances—especially that of the suspect Telesio (who lived in the town of Cosenza, where the monastery was), soon made him also an object of suspicion. He was not to be deterred from his studies, however, nor could he refrain from putting questions. The result, at length, was that his papers were seized, and though nothing conclusive was proved against him, he was thrown into the prison of the Inquisition, where he languished for twenty-five years, and where he wrote the bulk of his Sonnets, which are informed by a keen sense of the wrongs he suffered. But he was a philosopher in practice as in thought, and bore his trials with a patient dignity. He was a philosophical inquirer rather than a poet; but the lofty soul, with its unyielding love for truth, illustrated the line that avers, "poets by suffering are cradled into song." Mr. Symonds writes:—"Campanella had an essentially combative intellect. He was both a poet and a philosopher militant. He stood alone, making war upon the authority of Aristotle in science, of Machiavelli in statecraft, and of Petrarch in art, taking the fortresses of phrase by storm, and subduing the hardest material of philosophy to the tyranny of his rhymes."

As a philosopher, Campanella was a realist, in the sense of initiating a genuine return to nature and to intuition, or, as a Scotch philosopher would say, to common-sense. His ideas brought him into conflict with all the established systems. In their view he was a rebel, and a disturber merely; and the Inquisition, as the conservator of authority under the old ideas of things, and for supreme self-interest, laid hold upon him and made him a martyr. Mr. Symonds says: "The characteristic point of this new philosophy was a return to Nature as the source of knowledge, combined with a belief in the intuitive force of the human reason; and that from the first it showed two sides or faces to the world—the one positive, scientific, critical, and analytical; the other mystical, metaphysical, subjective. Modern materialism and modern idealism were both contained in the audacious guesses of Bruno and Campanella; nor had the time arrived for clearly separating the two strains of thought, or for attempting a systematic synthesis of knowledge under the one or the other head."

Campanella's sonnets have this value, that there is in them none of the artifice that had obtained in the school of Italian literature immediately preceding him. They palpitate with real experience and throb with life. They are rough in form, and frequently lapse from rule. But they well deserved to be translated; for they reveal a mind of great reach and a will that would not bow to any form of authority. Mr. Symonds has said:—

The Sonnets of Campanella fall into four groups: philosophical, political, prophetic, personal. The philosophical group throw light on his relation to his predecessors and his antagonism to the pseudo-Aristotelian scholasticism of the Middle Ages. They furthermore explain his conception of the universe as a complex animated organism, his conviction that true knowledge can only be gained by the interrogation of nature, his doctrine of human life and action, and his judgments of the age in which he lived. The political sonnets fall into two groups—those which discuss royalty, nobility, and the sovereignty of the people, and those which treat of the several European States. The prophetic sonnets seem to have been suggested by the misery and corruption of Italy, and express the poet's belief in the speedy triumph of right and reason.

To give our readers an idea of the contrasted styles of the two poets, we will give a sonnet of each here. This of Campanella is full of his

* *Life and Letters of James Hinton*. Edited by ELLICE HOPKINS. With an Introduction by Sir W. W. GULL. (London: C. Kegan Paul and Co.)

* *The Sonnets of Michael Angelo and Tommaso Campanella*. Now for the first time translated into rhymed English. By JOHN ADDINGTON SYMONDS, Author of "Renaissance in Italy," &c., &c. (Smith, Elder, and Co.)

character and his contempt of the ways of the world, which, alas! are very much now as they were then:—

TO JESUS CHRIST.

Thy followers to day are less like Thee,
The Crucified, than those who made Thee die,
Good Jesus, wandering all ways awry
From rules prescribed in Thy wise charity.
The saints now most esteemed love lying lips,
Lust, strife, injustice; sweet to them the cry
Drawn forth by monstrous pangs from men that die:
So many plagues hath not the Apocalypse
As these wherewith they smite Thy friends ignored—
Even as I am; search my heart, and know;
My life, my suffering, bear Thy stamp and sign.
If Thou return to earth, come armed; for lo,
Thy foes prepare fresh crosses for Thee, Lord!
Not Turks, nor Jews, but they who call them
Thine.

This of Michael Angelo is in some way a contrast:—

THE DEFENCE OF NIGHT.

O Night, O sweet the sombre span of time!—
All things find rest upon thy journey's end—
Whoso hath praised thee well doth apprehend,
And whoso honours Thee hath wisdom's prime.
Our cares thou canst to quietude sublime;
For dews and darkness are of peace the friend:
Often by thee in dreams upborne, I wend
From earth to heaven, where yet I hope to climb.
Thou shade of Death, thro' whom the soul at length
Shuns pain and sadness hostile to the heart,
Whom mourners find their last and sure relief!
Thou dost restore our suffering flesh to strength,
Driest our tears, avengest every smart,
Purging the spirits of the pure from grief.

Mr. Symonds's task—which was rendered difficult owing to the corrupt and imperfect condition of many of the texts—has been performed with all the care, correctness, and literary resource which we should have expected from the author of the "Renaissance in Italy."

"ST JOHN AND THE SEVEN CHURCHES."

It is rather too customary to begin and end a review with disparaging criticism. In the present case, we will say all that we have to say against this work at once. First, the publishers have made a mistake in the list of plates, to which we looked before we looked at the plates themselves. We are told here that the frontispiece is of "St. John," by Zurbaran, the engraver being Masson, but we find that the frontispiece is "Christ and St. John," by Ary Scheffer, engraved by Rousseaux. We are grateful for the change—for Ary Scheffer is a more spiritual painter than was Zurbaran—and besides, the plate, engraved with exquisite delicacy, brings before our mind a favourite representation not of traditional fact with respect to the habitual relations between Christ and St. John, but of a possible and very probable mood in those relations. Nothing, we dare say, could be more contrary to fact than the ideals of the faces of Christ and St. John, in this magnificent plate, but, at the same time, they are true to something higher than fact. Ary Scheffer has not given us, as he might, the scarred faces that betoken toil and sorrow, or the agonising expressions that mark the consciousness of a tremendous internal conflict. He has taken a type rather than a person; adopting, apparently, the classical Greek for his example, where we find the Apollo Belvidere with a woman's face, if with a man's figure, and Adonis also with the face of a girl. He has expressed his conception of the Saviour and of St. John by giving to both the most refined feminine expression of love and tenderness. As we look we feel the love of the Father shining forth from the face of the Son, and that the tenderness exhibited to John is the artist's representation of the Saviour's tenderness towards all humanity.

So much is there in this one picture, which is brought out with such skilful effect, that we scarcely feel inclined to go beyond it. Yet Mr. Allom's representations of the sites of the "Seven Churches" are very beautiful. The artist has aimed, above all, at picturesqueness. He has taken his stand, that is say, at the points of view from which he could obtain the best effects. He has succeeded in this intention—if such was his intention—and has given us some striking pictures of Eastern monumental and mountain scenery; catching generally, but not always, the peculiar effects of an Eastern climate. We can scarcely judge which is the best of the admirable line engravings before us, but on the whole, we think that the picture of Thyatira, engraved by Mr. Willmore, is the most characteristic. "Pergamos," engraved by Mr. Cousens—not Samuel Cousens—looks more English, the tone produced by climate not having been caught so well.

Coming to Mr. Vaughan's descriptions, we had thought to say that, amongst these old stones might have been found some sermons; but, after

all, if a man have not eyes to see sermons in these stones, he would not have ears to hear them—preach Mr. Vaughan ever so eloquently. On the whole, therefore, we think our second judgment to be best, and that the author has done wisely not to spiritualise, and above all not to manufacture spirituality. His descriptions are admirable. Leaving the pictures to say what they can say for themselves as pictures, he just says what they cannot say. He has gathered up, with scholarly judgment, all that can be told of these great mother Churches, stringing together old history, venerable tradition, and modern fact. Then, in connection with the frontispiece, there is a sketch of the whole history of St. John down to the time of the "peaceful and glorious" death of the beloved disciple. The history of each of the Seven Cities is given. We thought to test Mr. Vaughan concerning Ephesus, to see whether he was acquainted with the results of Mr. Wood's recent discoveries. We are glad to say that he has borne the test, but we should have liked to know which of the Sibylline Oracles he quotes in relation to the fall of the Temple? Turning to Pergamos, we are told of "the immense pile so conspicuous in the engraving," which tradition says was the old Cathedral of St. John. Why not have demolished such a ridiculous tradition?

However, our author reports and does not criticise; and wisely so, for criticism would have been inconsistent with the whole plan of his text, and have altogether marred its effect. And besides, as Bunsen said, the safest thing is to believe the most that you can—not the least.

This is a work of fine English art, in which we find, what we do not often find, the letter-press worthy of the artist's illustrations. It is a book both for the drawing-room table and for the Christian scholar's reading.

THE MAGAZINES—APRIL.

The political articles in *Blackwood* this month will be looked at with unusual interest. There are two; and let us say at once that, although their tone is very decided, they are written with moderation, and probably with self-restraint. The responsibility of writing upon the "Storm in the East" in a Conservative journal of influence and character is exceedingly great, and in this instance it appears to be felt, although it is to be regretted that *Blackwood* should lend itself to any attack upon Mr. Gladstone such as we find in the first article. We agree in scarcely anything that is said in these papers, but they are calm, and they present the case from a Conservative point of view better than it has been usually presented. Excepting the tales, there is little that is noteworthy in the other contents of the number, but the tales, as always, are good.

There are several papers of singular value in *Macmillan*. Canon Farrar writes genially, and with just the true instinct, of Dr. Arnold; and there is a remarkable paper, written with special knowledge, entitled "From the Quirinal to the Vatican." Here is the new Pope's position defined:—

Leo XIII. has been chosen as the representative of that large majority of the members of the sacred college which is desirous of maintaining an attitude, if not of direct amity and conciliation, at least of an extremely mild and modified antagonism towards the Kingdom of Italy and other civil governments. But he has to deal with a minority in the sacred college, and that minority is of a restless, turbulent, daring, and not unfrequently unscrupulous character. The Pope has a persuadable, pliable—one might even say, if the word could be fittingly applied to so august a personage, that he has a squeezable—side in his character. It is not more certain that the Tiber flows into the Mediterranean, and that the Apennine forests will shed their leaves in the autumn, than that every form of Ultramontane and Jesuit pressure will be brought to bear on the will of Joachim Pecci to render him, if possible, the mere instrument of an Ultramontane policy.

Perhaps, however, we shall be excused if we direct the more especial attention of the reader to Canon Curteis's fresh utterance on the Burials Question. The canon, it is clear, would like to be just—that is to say, his disposition is good, but he has the old clerical fear of ulterior consequences. Writing of Dr. Vaughan's and Dean Stanley's recent remarks, he says that—

It is impossible to believe that their amiable effort is destined to be crowned with success. Like other attempts at premature conciliation, it is far less likely to heal than to embitter with new acrimony the miserable strife which has of late years been forced upon the Church of England. Dissenters will be buoyed up with fresh hopes of obtaining, through the aid of these powerful allies, a conclusive and crushing victory for the one idea which now possesses them—Disestablishment; while the clergy will stand aghast at finding notions about "desecration" attributed to them on so high an authority, which never once entered their imagination, and at seeing the opinions of almost the whole profession, on a plain and practical question, treated as a practical joke. Dean Stanley, they

will say—the most loving of men—should know better than to echo the bitter taunts of hostile newspapers. He might easily learn, if he would inquire, that no clergyman considers his graveyard "defiled" by the interment of poor little unbaptized infants or shipwrecked sailors or Christian Nonconformists, nor yet feels his freehold "invaded" by the approach of any persons whatever who have a legal right of burial there.

But Canon Curteis is moving—at least we think so—for he says:—

It is the threatened strife of tongues and religions and rituals among those peaceful graves that the clergy so vehemently deprecate as "defilement": it is the invasion of the secular power, standing where it should not and meddling with what it ought not—first in the churchyard and afterwards, it is feared, in the church—that they regard as an emblem of coming desolation. Were the churchyards not so closely connected with the churches as they are, little or no objection would be raised to their transfer under State control. Nay, such transfer would probably, in many cases, be heartily welcomed. Else, why the present clerical demand for rural cemeteries where all denominations would be buried side by side, each with their own rites, under the guarantee and guardianship of the civil power?

Further, we are informed that the clergy "are not averse to any reasonable concession. They are not in the least afraid of any contact with Christian Dissenters, living or dead"—which we are glad to hear. But what concession, and how? This is the end of the whole matter:—

Surely it cannot be beyond the wisdom of our statesmen in Convocation and in Parliament to take advantage of the present favourable turn of public feeling, and—by some bold measure—to challenge the munificence and moral courage of the laity to divert the danger that is now threatening their Church. That danger is plain; and it is imminent. It is this, that the very catastrophes which men like Lord Harrowby, the Dean of Westminster, and the Master of the Temple are the foremost to deprecate, should be actually brought to pass by the recklessness of their ecclesiastical policy; that the 15,000 clergy should, in indignant despair at their abandonment and betrayal, be converted into an irresistible band of Liberationists; and so that the engineer should finally be "hoist with his own petard," the fatal horse to be dragged within the walls by Trojan hands, and "Plevna," unrelieved and left to its fate, turn out, after all, to have been the last bulwark of a ruined cause.

Of the other articles in *Macmillan*, one by Professor Max Müller, on "Ancient Times and Ancient Men," is of great value.

We turn next to *Fraser*, especially to see what can be said of "Stratford-on-Avon." The writer endeavours to show how well, in all probability, Shakespeare must have known the leading actors in the Gunpowder Plot, most of whom are traced to his neighbourhood. The article is cleverly put together, and the quotations are, to say the least, ingenious. Curious also is the old new information of the Western Islands strung together here. Mr. Norton—to whom full justice has not yet been done—is largely quoted in reference to the rights of married women, and there is an admirable memoir of "Paul Jones the Pirate." Let us pluck one or two of the ivy-leaves from the tree that grows in Epping Forest. This one is both wise and timely:—

Come from your firesides and narrow rooms, your prisoning streets and walls. Come out into the fresh air and the fields, for spring is there. See the white clouds and azure interspaces swimming in breezy light, aerial bloom spread along the russet hills. The skylark from a shining cloud shoots down rays of music, brighter than light; green fields and blue distances overflow with joy. Under the golden-budded willow-wands the glassy brook runs shivering in the breeze. On the warm bank are plenteous tufts of sweet yellow primrose, and the purple violet hiding in heart-shaped leaves; but the tawny little ferns are still curled up asleep. This west wind, after the rain, is full of light wandering smells. Thorn-bushes breathe balm, the fresh grass repays with fragrance to every foot-fall. The clear voiced throats sing tirelessly, for joy of the twigs burgeoning with promise, the rain-sprinkled grass-field fluttering in sunlight, and the pure blue sky. His gladness rings through the woodland. Hedges are intertwined with woodbine sprays, braided with buds, besprinkled with green. The frog croaks in his pool, sprouting with fresh-leaved weeds that thrust up their green javelins. New crosses are growing in the well-stream. Beast, bird, fish, plant, all that lives, and much that seems as dead, rejoice in earth's renewed infancy.

Come, children of men, from your stone-walls and hard-trodden ways, if but for an hour or two, into the field and the open sky; to see with your eyes, and feel with your hearts, that spring, spring is returned!

And this:—

I don't like preachers of gloom, and avoid their churches; but the most depressing of all people in their effect on the spirits are the parrot-preachers of cheerfulness, inculcating it in season and out of season as matter of duty, with little feeling or sense. At the same time I feel sure that every wholesome view of life conduces to cheerfulness.

These are worth the getting if there were nothing else to be obtained from *Fraser*.

In the *Cornhill* may be found some out-of-the-way and suggestive information concerning "Hereditary Traits," but the facts are, for the most part, isolated. No doubt there is a law that governs the inheritance of all peculiarities, but we are utterly ignorant of what that law is. Is it not possible that we shall one day find it? We don't care for the tone of "Æs Triplex"—jauntiness does not suit the subject. But how our Scottish

* *St. John and the Seven Churches*. Illustrated with Eight Steel Engravings. By the Rev. ROBERT VAUGHAN. (Virtue and Co.)

readers will like "North Country Students," while the moralists should be no less attracted by the article on "War." Can it be said that there are any moralists in favour of war?

The *Gentleman's Magazine* is distinguished by an able paper on Harvey, by Dr. Richardson, but is it necessary, in order to establish Harvey's claim to be the discoverer of the circulation of the blood, to run down others—e.g., Father Paul—"in his own way a decent sort of old priest"? At any rate, Father Paul had the sagacity to see the value of this discovery—which, we take it, is next to having made it himself. In the "Charter of our Policy" Mr. MacColl writes vigorously and bravely of our national duty at this crisis—as he has written all through. Dr. Andrew Wilson is at home in discoursing of the origin of nerves; but the most important question here is not to trace origin, but to decide how to control.

Dr. Doran was an instance of the fact that a Tory of the oldest school could be a genial, good, humane man. So the reader will gather from the very interesting and complete notice of him in *Temple Bar*, in which there is much that is quotable. The article on Cruikshank in the same magazine is not so complete, but is of value for its presentation of Cruikshank's "artistic quality," which has certainly been somewhat overlooked. Mr. Wedmore—who writes—is one of the few men capable of doing justice to this. The other contents of *Temple Bar* are of average ability.

The *Argosy* exhibits Mrs. Henry Wood as a novelist in some of her most powerful writing—to be found this month in "Pomeroy Abbey." There is more capital light matter, and a good descriptive article on "Orkney and the Shetland Isles."

In *Tinsley's Magazine*, this month, there is little to notice, but there is a new and a good word on "Women's Work" to be found here.

The capital piece of familiar natural history in the "Adventures of a Field Cricket," in *London Society*, is continued this month with knowledge and humour; and Switzerland is again presented to us by "Pen and Pencil." The review of Mr. Trollope's "South Africa" is good, and so is "Training for the Eight."

The problem "What to do with the Freedmen of the South," is cleverly illustrated in *Scribner*—it is a problem not very easily solved. There is a beautifully illustrated sketch, "Among the Thousand Islands," which should induce people to go to Canada instead of to Switzerland for their summer tour. Mr. Prescott writes well of "Telephone and Telegraph," and a "Queen at School" is very interesting. So is, in another way, "How Lead Pencils are Made."

In the *Sunday Magazine* the reader will find two or three papers exceeding the average merit. One of these is Dr. Mitchell's sketch of Dr. Duff; another the "Workmen's Whirlpool"; and another "Since 1800 in Madagascar." Note, also, Mr. Tipler on "Simon the Pharisee."—Mr. Black brings on "MacLeod of Dare" in *Good Words*, and Mr. Lockyer discourses with wide information on "The Earth's Place in Nature." Another humble botanist is brought forward—John Duncan, of Alford. There is a model biography of the late G. P. Chalmers.

The *Sunday at Home* is distinguished by a paper from Dr. Alexander MacLaren, "The Grave of the Dead John and the Grave of the Living Jesus"; and Dr. Bonar continues his "Hymns of the Early Church." There is also a good "Russian Tale for the Young."—The *Leisure Hour's* tale, "Lombardy Court," is very well done; so is the characteristic "English Folk Lore"; and the "Letters from the Rocky Mountains" are as readable as ever.

There is the usual astonishing variety in *Cassell's Family Magazine*, in which we are glad to see Mr. Heard saying something for Tell, whom he declines to have extinguished. There is, again, more sense than usual in the "Family Doctor's Plain Advice to the Neuralgic," and there are charming papers on "Dress," of course, on "April Showers," and on "Diamonds."—In the *Quiver* the "Wesley Letters," edited by Miss Clarke, are brought down to the death of Charles and Sarah, but these letters, excepting as curiosities, are not worth very much. Note in this magazine "Sunday-schools a Century Ago."

In *Frank Leslie's Sunday Magazine* the reader will find an equivalent for a whole library of religious literature—well selected and of unequalled variety.

Mr. Clapham's article on "Gothic Congregational Churches" in the *Congregationalist*, will attract some attention, but the principal paper in this number is on the "Parochial System"—an introductory one. We hope to quote. The *Evangelical Magazine* opens

well with Mr. Pearson's article, "Freedom versus Priestcraft," and there is an interesting paper on the late Thomas Hamilton, the publisher, by Mr. Viney. The *Family Treasury* has good articles by Dr. Alexander and Canon Bell, and also by Dr. Palmer. Mr. Clifford writes with freshness on "Man after Death" in the *General Baptist Magazine*—which is generally fresh. And we have Dr. Barnardo's *Night and Day*, which would be better if it were less sensational; the *Reformatory and Refuge Journal*, with good and stimulating information; *Science Gossip*, bristling with new facts; the *Gardeners' Magazine*, for everybody who has even but a tiny plot. There is a good paper, by-the-by, on Andrew Fuller in the *Baptist Magazine*. *Little Folks* seems almost better than ever.

BRIEF NOTICES.

The Last Scenes in the Life of our Lord and Saviour. By the Rev. T. K. DRUMMOND, B.A. Third Edition. With a Sketch of His Life and Labours. By Professor BALFOUR. (James Nisbet and Co.) This work is comparatively well known, and where known it has been highly esteemed. It is too late to say anything of its merits, excepting that it may unquestionably be read with profit. Professor Balfour's Memoir will be read by Mr. Drummond's friends with interest. It is a sketch of a loving and devoted character, but with nothing in its incidents that were publicly remarkable. The letters are far too freely used, and altogether the memoir, as is usually the case, would have been better had it been briefer.

Sketches of Primeval History. By the Rev. J. G. GREGORY, M.A. (S. W. Partridge and Co.) More uncommon sense, or common nonsense, in a book of this kind we have scarcely ever read. The author is quite right in saying some of his views are "not those ordinarily adopted," and "he, therefore, desires to advance them with deference to the opinions of other students of God's Word, and thus rather to offer them for consideration, than to assert them as matters to be received of necessity." Well, we give a specimen and leave it to the reader's "consideration":—

The words of Lamech to which this allusion is made are most remarkable. We find them in Gen. iv. 23, 24: "And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I would slay a man in my wound, and a young man in my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." This passage hardly presents a difficulty when, as above, the clear marginal rendering is taken. Lamech, it would appear, summoned his wives to hear a matter of great importance. Hence his urgent language. And the subject he communicated stood thus, as we may render it in paraphrase: "I am a poor wounded soul, one whose hurt is deep. I have no hope but in a Substitute, who shall bear for me my griefs and sorrows. I would seek such an one. But my wound and my hurt are through sin, of which the penalty is death. I would, therefore, slay a man in the place of my wound, a young man in the place of my hurt. If God will thus provide for me, what shall be the issue? Surely, it shall be no less than this—if Cain, who rejected the Substitute, to which the offering of Abel testified, was nevertheless to be avenged sevenfold, then Lamech, who would accept and rest upon the Substitute, shall be avenged seventy and sevenfold. So far would Lamech's position be better than Cain's."

May not anything be got out of a "text" after this?

The People Called Independents. With Relation to their Doctrinal History and Beliefs. By JOHN KENNEDY, M.A., D.D., Stepney. (John Snow and Co.) This pamphlet contains an able and vigorous review of the proposals made at the recent Leicester Conference, which, as our readers know, have excited so much attention. Dr. Kennedy aims to show that to accept such proposals would be to act in utter opposition to all the previous history of Congregationalism, and that it would be equally inconsistent with the constitution of the Congregational churches. We cannot be drawn into this controversy, but we can say that Dr. Kennedy, writing from the strictly orthodox point of view, has written with large information, with force, and with candour. But we doubt whether he will convince any of his opponents.

In *The Penalty: or, the Eternity of Future Punishment* (John Snow and Co.), by the Rev. J. H. HITCHENS, the author, seeks to prove not only that the punishment of the wicked will and must be eternal, but that they will be confined to a certain place. We need say no more.—*Christ and the Christian Temptation*, by OCTAVIUS WINSLOW, D.D. (James Nisbet and Co.), contains many useful Christian reflections and counsels. It was, we believe, the last work of its author.—*The Virgin Mary*, by PETER CATHOLICUS (Darling and Son), is a very careful piece of genealogical writing. The author has brought together all the passages referring to the relations of the Saviour and of the

Virgin. He has done it with great skill, and brought many facts into relief that have usually not been noticed. His conclusion is that the Mother of Jesus was twice married, having many children by the first husband and at least one by the second.—*A Letter to the Younger Ministers of the Methodist Connexion*, by W. B. POPE (Wesleyan Conference Office), contains some useful advice and exhortation, but is not remarkable.

We have received, somewhat late in the year, the *Country Pocket Book and Diary* for 1878. It contains elaborately-drawn-up tables for noting fishing, shooting, cricketing, athletics, and country sports in general. In addition, there is a mass of information interesting to the sportsman. The book is small in compass and a novelty in its way.

In the Cambridge Local Examinations, of the 2,440 boys who passed, 105 were "distinguished in religious knowledge"; of the 1,483 girls who passed, 104 were so "distinguished." To these 200 young persons the Christian Evidence Society have addressed a special letter urging them to continue their reading and study in the subject of Christian evidence, inviting them to another examination under their scheme, and offering certificates and prizes to those who pass. The examination will be held on April 30, and intending candidates should apply for information, without delay, to the secretary, 2, Duke-street, Adelphi, W.C.

COMPLIMENTS AND COMPLIMENTS.—In a recent number of the *Echo* there appeared a mysterious attack upon ourselves, which did not seem to us worthy of the slightest notice. As the matter has been referred to in the current number of the *Literary World*, we are tempted to quote its opinion on the matter, without any remarks of our own. Our contemporary says that "the wonderful susceptibility of our modern journalists is a curious sign of the times." After referring to "the paltry little squabbles" of Sunday weekly papers, it goes on to say:—"The *Echo*, with its common-sense radicalism, is not, it is to be hoped, following in the wake of the society journals, yet it seems determined to get up a little warfare with its friends. Last week, for instance, it wrote as follows:—

The *Nonconformist* last week was unusually gracious; it even condescended to bestow a patronising smile on the *Echo*, and spoke of its having become an "interesting halfpennyworth." We wish we could reciprocate the compliment, and say that the *Nonconformist* was an interesting fivepennyworth. Without for a moment assuming the attitude of a boaster, we think that the *Echo* will bear a comparison with the *Nonconformist*.

And so on through a dozen more sentences designed to puff the *Echo* at the expense of the *Nonconformist*. On this the *Literary World* says:—"The attack of the *Echo* led us to get the offensive number of the *Nonconformist*, and see what was the occasion of this display of choler—simply the following good-natured paragraph:—'The *Echo* of Saturday—a paper which, by the way, has very greatly improved under its present management, and has become a very interesting halfpennyworth of well-arranged information—contains a sketch of the Mannes-Sutton family, of which Viscount Canterbury is the modern representative.' As the *Echo* and the *Nonconformist* both support the same side and fight pretty much under the same banner, this outburst on the part of the *Echo* seems the more unaccountable."

THE FAMINE IN CHINA.—The *Celestial Empire* of the 21st of February, received from Shanghai, contains various allusions to the famine which rages with unabated severity in the North and North-Western Provinces of China. The Rev. Jonathan Lees, of the London Missionary Society, writes from Tientsin an account of a journey he had just made in the company of another missionary, towards the southern part of Chili—the province in which Peking is situated. In many places he says the population have been compelled to migrate. In one village he came to, out of fifty families, scarcely half remained behind. In other villages a considerable proportion of the houses had been pulled down for the sake of the timbers, which were sold for fuel. In these villages the scene presented was such as might have been witnessed if the place had just been subjected to a bombardment. In the midst of all this distress numerous cases have occurred in which the Chinese officials to whom the work of distributing Imperial grants for relief was entrusted, have appropriated the money placed at their disposal for charitable purposes to their own private use. Other officials, however, are carrying on the work of relief honestly, and in several districts the efforts of the Chinese are being supplemented by European missionaries, who are the distributors of all funds raised either in this country or amongst the European and American residents in the East. Already about 11,000*l.* have been sent out from England for the purposes of relief, either through the London committee of the China Famine Relief Fund, or through the various missionary societies that are represented in China. Some thousands of dollars have also been remitted by telegraph from the United States, and the Shanghai papers contain subscription lists which show that our countrymen who reside in China have come forward with great generosity to do their part as they did last year, when a famine prevailed in Shantung, in saving their suffering Chinese neighbours from the terrible scourge which has fallen upon them.

LEEDS NONCONFORMIST UNION.

The concluding public meeting of the series held during the winter in connection with the Leeds Nonconformist Union was held on Tuesday evening, April 2, in the Albert Hall, and was made the occasion of a demonstration in favour of the nomination of Mr. Gladstone as one of the Liberal representatives of Leeds, and of religious equality, especially with reference to the question of disestablishment in Scotland and the Burials Bill. There was a crowded audience. Mr. Alfred Illingworth, of Bradford, presided, and was well supported.

Mr. F. H. MILLARD, one of the hon. secretaries of the Union, read an abstract of the report, which stated that the societies at present connected with the Union are twenty-six, with a total membership of about 1,620, which, together with upwards of seventy honorary members, gives an increase during the session of five societies and nearly 300 members. Notwithstanding the war-cloud in the East and the consequent preoccupation of the public mind, the more important public engagements of the Union have been remarkably well attended. Five large public meetings have been held in the Albert Hall. Addresses have been delivered by some of the foremost advocates of religious equality, Churchmen as well as Nonconformists. Public addresses or lectures bearing upon the disestablishment question, or in exposition and defence of Free Church principles, have also been delivered in nine of the more populous outlying districts of the borough, and, with one or two exceptions, have been highly successful. There has besides been a course of educational lectures during the past session on "Nonconformity in English History," delivered by leading ministers in East Parade Chapel. The committee feel amply repaid for the efforts put forth, by the many signs visible that the Union is ripening public opinion on the question in Leeds, and also stimulating other towns to follow in its footsteps.

The CHAIRMAN, having congratulated the Union on the success of its operations, and described the programme for the evening, adverted to the present aspect of the question of religious equality in England and Scotland. They saw the opposing forces inside the Anglican Establishment being marshalled in antagonistic ranks. On the one hand there was the Church Association regarded by the English Church Union as a persecuting society, and on the other hand, the English Church Union acting in defiance of legal decisions—(applause)—whilst in all large towns there were organised movements in like manner to repudiate those decisions, and to support those who were taking the position of martyrs. Well, if Parliament was indisposed to, and acknowledged itself unfitted for, the work of ecclesiastical reform, there could only be one ending to this condition of things, and disestablishment must come. (Hear, hear.) He entirely repudiated the charges of rashness and imprudent precipitancy made against those who were advocating this question. Those who had been identified with it were not anxious for a hasty and crude settlement of the question of disestablishment in England. They desired that that branch of it which concerned disendowment should be taken up by the public before it would be safe for Parliament to deal with it; and then, like prudent people, they would go on by stages. When they got the Scotch Church disestablished, they had the assurance of the Duke of Argyll that every Presbyterian in Scotland would be favourable to disestablishment in England. (Applause.) The accumulated forces would ultimately storm the strongest citadel of the three, and they might hope that the present generation would not have passed away until there had been realised throughout the empire complete religious equality. (Applause.)

Mr. JOSEPH LUPTON moved the first resolution as follows:—

That this meeting hail with unbounded satisfaction the enthusiastic selection of Mr. Gladstone as one of the Liberal candidates for the representation of the borough of Leeds at the next general election; and believes it is warranted by the past services of the right hon. gentleman in cherishing the confident expectation that he will be prepared to lead his invaluable aid in securing for the nation the future triumphs of the principles of religious liberty and equality.

With regard to the latter part of the resolution, Mr. Lupton referred to the advance of public opinion on the subject of religious equality as justifying the hope that Mr. Gladstone might yet lead them to victory on this great question. (Applause, and "Hear, hear.")

Mr. J. W. WILLIAMS, in seconding the resolution, said he felt sure that the present meeting meant quite as earnestly and unanimously as the Liberal Four Hundred that Mr. Gladstone should be member for Leeds. (Cheers.) There was no man of his age who possessed in a higher degree the qualification of being, in his whole soul and being, in perfect accord with an enlightened spirit of progress. (Hear, hear.) Let the young men of Leeds, and especially the Nonconformist young men, give an unwavering, continued support to the endeavours to secure for our borough a high distinction, and for Mr. Gladstone an unmistakable encouragement, by the return of that right hon. gentleman to Parliament as the member for Leeds. (Renewed cheering.)

Mr. T. R. CLARKE, President of the Leeds Liberal Association, in supporting the motion, said he believed Mr. Gladstone to be the best, foremost, and brightest of living statesmen. (Applause.) The great reason why their political opponents showed so much venom against him was his mighty power

—(Hear, hear)—a power which was due to the fact that the people knew that in him they had a man who would not fail them in the hour of need. He urged them to join the main body of the Liberal party, and do their utmost towards securing the triumphant return of Mr. Gladstone, for they would most assuredly bring him before the public as a candidate. (Prolonged cheers.) They cared not what other constituency might elect him, they intended claiming for themselves the honour of returning him as their member whether he liked it or not. (Cheers.)

The resolution was then put to the meeting, and was carried with the greatest enthusiasm, the audience rising *en masse*, repeatedly cheering and waving their hats.

The Rev. W. THOMAS moved:—

That this meeting, believing that a decided majority of the people of Scotland are in favour of disestablishment, heartily concurs in the efforts now being put forth to secure at the next general election the return of such candidates only as are pledged to support the passing of measures for giving immediate and adequate expression to the national will; this meeting therefore cordially commends the movement to the earnest support of English Nonconformists and all true Liberals. He said he did not wonder at the demand for disestablishment in Scotland, for the Establishment was an injustice to the other churches in the country and a hindrance to religious progress. If there was something unjust and scandalous in the condition of the Establishment in Ireland, there was surely an anomaly in the condition of the Church in Scotland, and the existing state of things there must and would be done away with. (Applause.)

Mr. J. DICK PEDDIE (Edinburgh) said the disestablishment controversy, which so greatly interested his present hearers in Leeds, had not been less energetically and earnestly fought in Scotland. The speaker stated a number of important facts that have already been given in our columns, and set forth arguments in support of the disestablishment movement in Scotland, and went on to say that in that country Liberal principles prevailed—(cheers)—as shown by the fact that even in the present Tory Parliament, elected at a time of reaction, forty out of the sixty Scottish members were decided Liberals. (Hear, hear.) The vast bulk of the voters were Liberal, and the vast bulk of the Liberal voters in Scotland were in favour of disestablishment, especially in the boroughs, as indicated by the result of recent elections at Perth, Greenock, and Leith. (Applause.) Efforts were being made in Parliament to obtain a commission to inquire into the state of the Scottish Church, but the whole object of that was delay. The proposal was gratifying to weak-kneed and hesitating Liberals, but no such commission was required to satisfy any intelligent person in Scotland. (A laugh, and "Hear, hear.") The state of the Scottish Established Church was plain and patent to all. The question there lay in a nutshell, and there was no man of ordinary intelligence in Scotland who did not know all about it. He therefore trusted that English Liberals and Nonconformists would lend their help to make known that they would be satisfied with nothing short of immediate and complete disestablishment and disendowment in Scotland.

The Rev. S. C. NEWNAM (another member of the deputation for the North) supported the resolution in an instructive speech, and said that what they now wanted was the aid and sympathy of the people of England, and the instruction of their representatives on Scotland's behalf. (Applause.)

The Hon. E. LYLPH STANLEY moved the following:—

That the thanks of this meeting be given to Mr. Osborne Morgan, M.P., for the new services which he has rendered to the cause of religious equality, by his recent motion affirming that interments in the parochial graveyards should be with the services preferred by the deceased's relatives, and conducted by persons chosen by them. And as the principle of the motion has been accepted by the House of Lords, and been rejected by so small a majority as fifteen in the House of Commons, it anticipates, with confidence, the early removal of a disability which has been so long and patiently borne.

He said that they must bear in mind that the opposition to Mr. Osborne Morgan's bill was not a Church of England but a purely clerical opposition. The clergy were concerned about the remark made by Dr. Landels, that "the way to the Church is through the churchyard," and at what Mr. Beresford Hope called the "rainy day" argument. They said that if Dissenters once got into the Church they would never be got out again. (Laughter.) The opposition was an instance of how foolish people could be in trying to see too far through a brick wall. (Laughter.) He did not consider that this was in any way connected with the greater question of the disestablishment of the Church, but a question of decency and fair play—a right that all the English people when they had to bury their dead should be allowed to do so according to their own feelings, and without the intrusion of a person whom they did not like. (Hear, hear.) As showing how perverse the minds of the clergy seemed to be as compared with the lay mind, he called attention to two petitions lately got up with reference to Church matters. There was a monster petition presented to the Queen against the prevalence of Ritualism, and especially of auricular confession, in the Church of England. About half a million signatures were attached to the petition; and of about 21,000 clergy in the country, 3,000 had put their names to it. A few months ago there was a petition got up urging the rejection of the Burials Bill, to which no fewer than 15,000 signa-

tures of the clergy were attached. When, on the one hand, the clergy were called upon to sign in defence of what was considered the cardinal principle of the Established Church, namely, that it should be a Protestant Church, not more than 3,000, or a seventh of the whole, came forward; but when it was a question of their paltry vanity and supremacy, close upon three-fourths of the clergy came forward. (Applause.) It seemed as if the Queen were going to call again upon her subjects to fight, perhaps in the same field where they fought twenty five years ago. He hoped such a thing might not happen—(loud cheers)—for a more profligate war than such a war would be was not recorded among the many profligate wars this country had been forced to wage on account of the folly of its rulers. (Hear, hear.) But if the country were plunged again into war, did they think that even the Conservative Government, which was so anxious to identify itself with the Established Church, would say to our soldiers that if they died they would take care that they were buried according to the religious denomination to which they belonged—those who were members of the Church in ground blessed by a national clergyman, and those who did not in dishonoured graves—to show that the State, in its corporate capacity, recognised religion? (Applause.)

The Rev. W. F. SLATER, in seconding the resolution, said that although the religious body to which he belonged (the Wesleyans) were divided upon some political questions, yet there was a general opinion amongst them in favour of Mr. Osborne Morgan's Burials Bill.

The Rev. J. SWAN WITHINGTON, in supporting the motion, said that the Nonconformist ministers would be of great assistance to the clergy in this matter, if they would only accept their aid. He could not suppose that the people of this country would tolerate the existing state of things much longer. They would not continue to tolerate at the helm a man who, whilst the vessel of the State was driving through haze and storm, had the antics of a clown. (Applause.)

The Rev. E. R. CONDER, M.A., moved, and the Rev. GEORGE HINDS seconded, a vote of thanks to the chairman, to the Hon. E. Lyulph Stanley, Mr. Peddie, and Mr. Newnam for their presence at the meeting, which was heartily passed.

The CHAIRMAN, in reply, said that if the war cloud remained, they must endeavour to make its removal the first subject of their agitation; but if, happily, it was removed, then they must make the disestablishment of the Church of Scotland the least instalment of a great question which they could accept from the Liberal candidates at the next election.

THE DISESTABLISHMENT MOVEMENT.

THE METROPOLIS.

METROPOLITAN TABERNACLE.—On Friday evening last a lecture was delivered by Mr. Carvell Williams in the lecture hall—belonging to the Pastor's College, on "The Present Condition of the Church of England, an Argument for Disestablishment." The lecture was given in connection with the recently-established Council of the Liberation Society for the borough of Lambeth, and Mr. Warrington Lyon, one of the vice-presidents of the council, took the chair. There was a large and most respectable audience, which followed the lecturer with the closest attention throughout his address, and frequently testified its hearty appreciation by loud applause. Mr. Andrew Dunn and Mr. T. P. Alder, the president of the Lambeth Council, spoke to a very hearty vote of thanks, with the acknowledgments to which the meeting closed.

WESTBOURNE-PARK.—On Tuesday, April 2, Mr. Kearley gave an address in the lecture-hall in connection with the new Baptist chapel here, the Rev. W. J. Avery in the chair. The subject was, "Ought the Church of England to be Disestablished?" and the views of the lecturer were heartily endorsed in a discussion which followed, and in which Mr. Loader joined. Cordial votes of thanks closed the proceedings.

BRIXTON.—On Wednesday Mr. Kearley repeated his address in the Baptist Chapel, Cornwall-road, Mr. T. P. Alder in the chair. Here also Mr. Kearley had a very hearty reception, and, on the motion of the Rev. D. Asquith, was cordially thanked.

UPPER NORWOOD.—On Thursday night Mr. Kearley gave an address on "The Present Position of the Disestablishment Question," in the lecture hall of the Congregational Church, Mr. W. Franks in the chair. The audience was small but very sympathetic, and heartily endorsed the lecturer's views. Cordial votes of thanks closed the proceedings.

ROTHERHITHE GRAMMAR SCHOOL.—On Monday, April 1, the Rev. J. M. Camp lectured on "Cromwell" to a large and influential audience, who applauded to the echo every reference made to the great principles of civil and religious liberty. Andrew Dunn, Esq., was in the chair.

DISESTABLISHMENT AND THE "FRIENDS" AT DEPTFORD.—On Wednesday, Mr. J. M. Camp delivered a lecture at the Friends' Meeting House, Deptford. Mr. Francis French was in the chair. Mr. Camp descanted upon the various kinds of bravery, and claimed that heroes of the pen and voice were giants compared with heroes of the sword. The heroes of religious equality stood higher, measured by any standard, than any other class in all time. The battle against tyranny and oppression of conscientious convictions had been fought by our forefathers most bravely, and looking

back upon them should urge and nerve us, their children, to complete the work so gloriously begun. He alluded to the struggles in this country and America of Penn. Hooker, Taylor, Bunyan, Milton, and others, and to Wycliffe, whom he described as the sun of them all; to the brave men of modern times, paying a high tribute to Earl Russell for his efforts to obtain the repeal of the Tests and Corporation Acts; to Edward Miall, for his consistent and persistent advocacy of the cause; and he concluded with a most eloquent and earnest tribute to the ability and extensive labours of the late Mr. Gordon, of Darlington, for whose widow and six children a fund is now being raised. The lecturer and chairman were warmly thanked. —*South London Press.*

DOVER-ROAD.—On Thursday, Mr. Camp lectured in the Deverell-street Chapel to a good audience, who gave a pressing invitation to Mr. Camp to come again. The Rev. E. W. Bailey presided.

MANCHESTER.

The committee of the Manchester Auxiliary and a number of other gentlemen were invited to meet Mr. Carvell Williams on Wednesday last, at the Reform Club, for the purpose of receiving information as to the recent proceedings and the future plans of the Liberation Society. Mr. Henry Lee presided, and after he had opened the proceedings, Mr. Williams described the reception given to the disestablishment suggestions issued by the society, the request for which emanated from Manchester. He also referred to the burials question, to the movement for disestablishment in Scotland, and to the present position of the Liberation movement in regard to the Liberal party. He afterwards gave further information in reply to questions, and at the close received a warm vote of thanks for his most acceptable visit.

MR. FISHER IN SOMERSETSHIRE.

BATH.—*Keene's Bath Journal* reports a meeting at the Guildhall addressed by Mr. Fisher on Monday, April 1. Mr. J. E. Sturge presided, and there were present upon the platform the Rev. C. O. Munns, the Rev. J. Baillie, the Rev. M. Wilson, Messrs. G. Bullock, G. Cox, E. Davis, Dillon, Baker, Grundy. There was a large attendance. In the course of his opening speech the chairman said that Ritualism was growing in magnitude and intensity. There was a growing and determined spirit to carry out their ideas against the laws of the Church and the country. Mr. Fisher then delivered his lecture, which, says the *Journal*, lasted upwards of an hour, and was delivered with all the force and pungency and facility of expression which those who have heard him speak in Bath on previous occasions will remember. At its close the Rev. J. Baillie addressed the meeting, urging that disestablishment would be a benefit to the Church. He moved a vote of thanks to the lecturer, which was seconded by the Rev. O. Munns and agreed to. With the exception of a few casual interruptions the meeting was quiet throughout.

FROME.—Mr. Fisher addressed a meeting at Frome on Tuesday, but it was not a large one. Mr. J. H. Allwright presided. The *Trowbridge Advertiser* gives a fair report of the lecture, at the close of which, it says, a vote of thanks was passed, and Mr. Grundy, agent for Somerset, read some correspondence from other parts of the country, showing that the disestablishment cause is gradually but surely making way.

YEovil.—A meeting was held at the Town Hall, Yeovil, on Wednesday, which was also addressed by Mr. Fisher. Mr. R. Southcombe presided, and there were also on the platform the Rev. J. T. Horne (Primitive Methodist minister), Mr. C. Clinker, Mr. McMillan, and Mr. Grundy, of Bristol, district agent of the society. Among the general company were the Rev. E. Wyndham (vicar of St. John's), the Rev. A. Child (curate of St. John's), and the Rev. J. Hoyle (Independent minister). The chairman, in the course of his speech, said he was rejoiced to see that a movement had been started in Yeovil in connection with what was called the Free Church, and if that church would only cast away one or two of her doctrines, such as those of Apostolical Succession and Baptismal Regeneration, he believed the Dissenters would be quite ready to join her and make one grand Free Church of England. Mr. Fisher's subject was "The Union of Church and State opposed to the teachings of the New Testament," and there is a good summary of the lecture in the *Western Gazette*. There was a slight discussion at the close, but the vote of thanks was carried by acclamation.

MR. BROWNE IN THE NORTH.

HEBBURN.—At St. Andrew's Hall on Monday, 1st inst, the Rev. James Browne, B.A., lectured on the "Prominent Evils of the State-Church." Mr. David Dean presiding. Mr. W. M. Webster, Mr. John McNeil, and Mr. H. B. S. Thompson also spoke.

JARROW.—Here a meeting, held on the Tuesday, was somewhat disturbed by a number of lads, who, however, were told by Mr. H. B. S. Thompson, the chairman, that if they were there only for the purpose of creating a disturbance they would be expelled. Several questions, says the *Jarrow Guardian*, were somewhat incoherently put to the lecturer and effectively answered by him.

PRUDHOE-ON-TYNE.—On Thursday evening, April 4 Mr. J. Browne lectured here to a large audience, when the Rev. J. Studdart presided, and also addressed the meeting. On the motion of Mr. Phillipson, seconded by Mr. H. B. S. Thompson,

in a somewhat lengthy speech, the usual resolutions were unanimously adopted.

WALKER-ON-TYNE.—On Friday evening, April 5, Mr. Browne delivered a lecture in the Mechanics' Institute Hall, when Mr. H. B. S. Thompson took the chair and addressed the audience. A hearty vote of thanks to the lecturer was unanimously adopted by the meeting, and several persons applied in the ante room for supply of pamphlets and papers for distribution.

A LECTURE BY THE REV. CHARLES WILLIAMS.—The *Manchester Examiner* reports a lecture by the Rev. Charles Williams, at the Bradford Town Hall, near Manchester. The audience was a large one, and included six of the neighbouring clergy and a considerable minority of Church defenders, who had followed their rector from St. Philip's, Bradford-road. The chair was occupied by Mr. C. Cooper, who briefly introduced the lecturer, and stated the order of procedure. An opponent immediately rose, and, with considerable excitement, charged Mr. Williams with having been untruthful the previous Monday in a lecture at Ashley-lane. The chairman ruled that no observations of that kind could be allowed, and, after some trouble with the Church defenders, the lecture was allowed to proceed. At its close, the same questioner claimed to be heard, but was so offensive in manner that he was made to sit down. Mr. West then put several questions, which were very clearly answered by Mr. Williams, who also read the letter from the Rev. Mr. Thompson, of St. Saviour's, Preston, describing the moral condition of his parish when he came to it. Mr. Williams stated that he had quoted this letter as an illustration of his argument that the State-Church system had failed to Christianise the people, and utterly repudiated the statement of his questioner "that he had said that Mr. Thompson affirmed that the State-Church had failed." So much confusion was thereon created by the members of the St. Philip's Defence Association, that the chairman dissolved the meeting, the gas was lowered, and nearly all the Bradford people left the hall. Another meeting was, however, immediately convened by the Church defenders.

DUDLEY HILL.—The *Bradford Observer* reports an address given by Mr. E. Thomas on the 31st, Mr. Thomas Hill in the chair. There was, it is said, a good attendance, and it was soon manifest that all were not of the same opinion upon the points introduced. Interruptions and contradictions were frequent during the delivery of the lecture. Several questions relating to Church property and disendowment were put, and replied to by the lecturer. An amendment to the usual vote of thanks to the lecturer was proposed, seconded, and put to the meeting. The chairman declared the original resolution carried.

HINCKLEY.—The Rev. E. Hipwood lectured in the large Independent Schoolroom, on Monday, 1st, on "Nonconformity under the Stuarts." The Rev. E. Phillips, pastor of the church, presided. There was a good attendance, the room being nearly full; and the audience evidently appreciated the facts and principles interwoven with the lecture.

ECCLESIASTICAL MISCELLANY.

A CONSISTENT NONCONFORMIST MAYOR.—It has been usual in Leeds for the Mayor and Corporation to attend the judges to church on the first Sunday of the assizes, but the present Mayor of Leeds, Mr. Alderman Carbutt, is a Nonconformist, and as he also "holds conscientious objections to attending church officially," on Sabbath morning about thirty members of the Corporation, all duly robed, marched in procession to Leeds parish church without the chief magistrate of the borough. Mr. Justice Pollock was present at the church.

THE NEW M.P. FOR BELFAST ON THE BURIALS QUESTION.—Mr. William Ewart, the newly-elected Conservative member for Belfast, in a letter addressed to the *Ulster Echo*, has expressed his approval of Mr. Osborne Morgan's burial motion. He says:—"I have been in entire sympathy with Mr. Osborne Morgan, believing that the Nonconformists of England have a substantial grievance; in this view the moderate party in the Church of England, headed by Lord Harrowby and the Archbishop of Canterbury, concur. I would support Mr. Morgan's bill, the principle of which is that it is just and right, while making proper provision for order and decency to permit interments in parish churchyards, either without any burial service or with service performed by persons other than ministers of the Established Church."

FREE SPEECH AND ITS PENALTY.—The following has appeared in the *Sunderland Daily Echo*:—"I will tell another story illustrative of the persecution Dissenters must still endure in the land. Not a hundred miles from Sunderland a new Presbyterian church is to be raised, and a certain noble lord promised some fifty loads of lime towards the undertaking. The minister, however, is for disestablishment—that is to say, he is for putting the Episcopal Church in England on the same footing as in Scotland, where Episcopalians are simply Dissenters, as Presbyterians are here. Will it be believed that on proof of this terrible offence in the minister, afforded by his public advocacy of the change, the noble lord actually withdrew his promise. Fact! Nevertheless, and in spite of his liberality, the edifice will be reared, and the minister and his flock will not become less fervent Disestablishers for the future. Said the minister bravely, and like a Presbyterian—'I will speak as I think.

Does he think he'll choke me with his fifty loads of lime?"

AN ECCLESIASTICAL BAD DEBT.—The Public Works Loan Bill, brought in by the Government, contains a suggestive clause relative to a debt incurred in the rebuilding of the parish church of All Saints, Wigan. It recites that, in 1849, £4,540l. was advanced by the Public Works Loan Commissioners, which was to be repaid by instalments in twenty years, with interest at four per cent. The loan was charged on the church-rates; but only four of the instalments were paid; and the remainder, with large arrears of interest remain unpaid. In 1867 proceedings to enforce the repayment of the loan were taken, and in 1876—nine years after—"judgment was finally delivered in the House of Lords, whereby it was declared that, in consequence of the lapse of time and change of circumstances, the churchwardens and the church-rates of the parish of Wigan were no longer liable to repay the said principal and interest." The bill therefore declares that it is expedient to cancel the loan, and cancels it accordingly. It appears, therefore, that the church at Wigan, instead of being rebuilt by either "our pious ancestors" or their modern descendants at Wigan, will have been, in great part, rebuilt out of the general revenues of the country.

THE CREED OF CONGREGATIONALISTS.—The *English Independent* states that the following resolutions will be submitted for the adoption of the Congregational Union at its annual session in May:—"1. That in view of the uneasiness produced in the churches of the Congregational order by the proceedings of the recent Conference at Leicester, on the terms of religious communion, the Assembly feels called upon to reaffirm that the primary object of the Union is, in the terms of its own constitution, 'to hold and extend Evangelical religion.' 2. That the Assembly appeal to the history of the Congregational churches generally as evidence that Congregationalists have always regarded the acceptance of the facts and doctrines of the Evangelical faith, revealed in the Holy Scriptures of the Old and New Testaments, as an essential condition of religious communion in Congregational churches, and that among these have always been included the Incarnation, the Atoning Sacrifice of the Lord Jesus Christ, His Resurrection, Ascension, and mediatorial reign, and the work of the Holy Spirit in the renewal of men. That the Congregational Union was established on the basis of these facts and doctrines is, in the judgment of the Assembly, made evident by the declaration of faith and order adopted by the annual meeting in 1833, and the Assembly believes that the churches represented in the Union hold these facts and doctrines in their integrity to this day."

MR. W. E. FORSTER, M.P., ON WESLEYAN EDUCATION.—The Wesleyan Methodist Committee held their twenty-fourth annual meeting at Exeter Hall, on Wednesday, under the presidency of the Right Hon. W. E. Forster, M.P. He said the work which they had accomplished was not, and could not have been, done by the State. They had already established by their own efforts six thousand Sunday-schools, and had an attendance of three quarters of a million of children. He had been very curious to find out whether the school-board system had diminished the numbers attending the Wesleyan schools, but he was surprised to find that was not the case. The fact was they had an increase of 2,500 scholars within the last year. He understood educational figures, and that increase meant a great deal. He did not mean by saying this that he was an opponent of the school-board system. The children of the poorer class would remain uneducated were it not for these schools. But if the Wesleyans wished to continue a separate organisation, nobody should complain. The amount which the parents of the children attending the Wesleyan schools subscribed exceeded the Government grant. He was not surprised that the efficiency of their schools bore comparison with any of the kingdom. The children in these schools earned a larger amount of school fees than any other community. This, he believed, was owing to the religious convictions held by their Wesleyan parents.

RESIGNATION OF A CLERGYMAN.—The resignation is announced of the Rev. Charles T. Astley, M.A., Vicar of Gillingham, Chatham, who has announced his intention of quitting the Establishment. In his last sermon preached in Gillingham Church on Sunday, according to the *Daily News*, the rev. gentleman stated that he felt himself compelled to sever his connection with the Church of England, not only as vicar of the parish, but also as a member of the National Church, many of the doctrines and practices connected with which he entirely repudiated. In the course of his last sermon, which was delivered to a very large congregation, Mr. Astley alluded to the rapid strides made by the Romanising party within the Church of England, which was fast surrendering its title to be considered a Protestant Church. He had long considered his position as a minister of the Established Church, and had come to the determination to leave a Church many of the doctrines of which he entirely repudiated, especially those with reference to baptismal regeneration and priestly absolution. In conclusion, the rev. gentleman bade his congregation farewell. The patronage of the living is in the hands of Brasenose College, Oxford. The Rev. C. T. Astley was a scholar of Jesus College, Oxford, and was formerly Vicar of Margate, and Rector of Brasted, Kent. He is the author of the well-known collection of religious poems bearing the title of "Songs in the

Night." His resignation of his living is deeply felt by the parishioners, by whom he is held in affectionate regard.

MR. MACKONCHIE AND THE LONDON RITUALISTS.—On Sunday Mr. Mackonochie was able once more to celebrate at St. Alban's, Holborn, without let or hindrance, the necessary steps to bring his disregard of Lord Penzance's monition under the notice of the Court not having been taken, as it was expected, during the past week. It is believed that this delay in acting upon Lord Penzance's directions so plainly given when he issued the monition has simply arisen from the fact that only one affidavit had been obtained as to Mr. Mackonochie's continuance of the condemned practices on Sunday last, and that two are necessary to give the judge the data upon which to pronounce an inhibition. Arrangements have been made by which the second affidavit will have been secured. As Lord Penzance will hold a court directly he is invited to do so to receive the information which is to be laid before him, the case will probably be brought to a speedy issue.—A meeting of the St. Alban's, Holborn, branch of the Church of England Working Men's Society, held on Thursday evening, passed a resolution tendering "its sincere expression of sympathy with the Rev. A. H. Mackonochie in respect of the renewed persecution to which he is now being subjected for his loyal adherence to the principles and injunctions of the Book of Common Prayer," and pledging itself by every constitutional means in its power to resist the judgments of "the Court falsely called the Court of Arches, presided over by Lord Penzance."—In the north of London, at St. Mathias's, Stoke Newington, one of the earliest homes of Ritualism, a similar crisis has arisen owing to the appointment of Mr. Caudwell, who elects to abolish the existing ritual at the bishop's desire. The congregation in full meeting have announced their intention of withstanding these changes to the utmost, and a conflict may be anticipated.—It is stated that the Rev. A. H. Mackonochie and the Rev. John Edwards (vicar of Prestbury) intend applying to the Court of Queen's Bench to set aside the sentence pronounced against them by Lord Penzance, on the ground that he has no jurisdiction to act in the matter.

Religious and Denominational News.

LONDON CONGREGATIONAL UNION.

The annual meeting of this Union was held yesterday afternoon at the Memorial Hall, Farringdon-street. The Rev. Dr. Kennedy, chairman of the Union, presided, and there was a good attendance of delegates. On the platform were the Revs. J. G. Rogers, E. White, J. Foster, A. Mearns, J. H. Wilson, and Messrs. James Scrutton, Albert Spicer, H. Wright, J. P., R. Sinclair, Thomas Walker, &c.

After devotional exercises, the CHAIRMAN said the meeting that afternoon was for business, and he would reserve what was in his heart to say to them until the evening meeting.

The Rev. A. MEARNs, secretary, in presenting the fifth annual report, said the committee desired to express their feelings of gratitude at the measure of success granted, and their hope that the Congregational churches would be thereby stimulated to increased activity, and more fully realize the value of the work done by the Union. The churches aided numbered 9,710 persons, and 3,525 children were under instruction in the Sunday-schools. The grants stimulated and encouraged them to greater activity and liberality. Details were given of the aid rendered to the churches at Brentford, Norland Chapel, Notting-hill, Fetter-lane, Isleworth, Wandsworth, East London, Islington Chapel, Camberwell, Highbury Quadrant, East Dulwich, Beckenham, Blackheath, and other places. The income of the year had been 2,052*l*. Eighty churches had sent collections and contributions amounting to 627*l*. Auxiliaries were needed in every church, so that the members might become better acquainted with the spiritual needs of London. From the statistics which had now been collected they found that the Congregationalists were second only to the Church of England, in providing as they did for one-eighth of the population of London. But the present rate of progress was only two churches a year. At the present ratio of increase of population accommodation for 40,000 should be provided each year, of which Congregationalists should provide 5,000. The whole deficiency of accommodation was more than a million, and their share of it 125,000. They should make the spiritual concerns of those thousands their especial care. Something more than had been hitherto attempted must be done if they would make amends for the past. The call was for greater zeal and liberality, for they were dealing with a city whose influence was felt throughout the world.

The Treasurer (Mr. ALBERT SPICER) then presented his balance-sheet, showing the total receipts to have been 2,811*l*, and the expenditure 1,884*l*, leaving a balance of 927*l*, which, however, would be absorbed by payment for sites of churches at Sidecup and Dulwich.

The Rev. J. BYLES moved the adoption of the report. When he regarded the moral and spiritual wants of that great metropolis, it seemed to him a most stupendous problem. Men were gathered there from all parts of the country, and there was a tendency in masses to corrupt one another, and no little moral courage was required

by the individual to enable him to live a true life in the midst of so many dangers. As Nonconformists they had their distinctive work to do in teaching the true relationship of Church and State, and the relationship of the soul to God. They were a little shocked in coming from the North at the want of robustness and tone in London Nonconformity, and at the ease with which many of the younger members passed away from them. He hoped that Union would be a means of counteracting that evil.

The Rev. J. S. RUSSELL seconded the resolution, which was adopted.

The Rev. J. NUNN moved, and the Rev. G. D. MACGREGOR seconded, a resolution thanking the Rev. Dr. Raleigh for his services as chairman during the last year, which was also adopted unanimously.

The Rev. E. DOTHIE moved, and the Rev. W. YOUNG seconded, a resolution appointing the officers for the year, which was adopted.

On the motion of Mr. ALBERT SPICER, seconded by Mr. JAMES SCRUTTON, the Rev. J. G. Rogers was appointed chairman of the Union for 1879.

The Rev. J. G. ROGERS, in acknowledging the vote, said he would do his best to serve the Union. He believed there was more robustness of Nonconformity in their London churches than was imagined by their leaders. He had great faith in their sturdiness, and believed it would be shown that they were true to their principles and their Master. One reason why he accepted the chairmanship was his wish to identify the South of London with that Union.

The Rev. E. WHITE moved the following resolution:—

That this meeting having duly considered the statements made by Her Majesty's Ministers in Parliament of the reasons for calling out the reserve forces, and having further considered Lord Derby's statement that projects of still greater import at present undisclosed were among the reasons for his resigning office, hereby declares its conviction that no cause has been shown for which England would be justified in going to war, and that it is the duty of Her Majesty's Government to seek for an honourable and satisfactory settlement of the affairs of South-Eastern Europe in a Congress of the Powers.

All the reasons in support of that resolution were to be found in the debate that took place in the House of Lords on the previous evening. It was quite conceivable that there was no body of men in the country that Lord Beaconsfield thought less of than the Nonconformists; nevertheless, the expression of honest opinion by honest men was always valuable, and it was because moderate men did not express their opinion more frequently that the world got into trouble. For himself, he was prepared to avow himself a follower of that most moderate statesman, Mr. Gladstone—(loud cheers)—who had, in his opinion, been right all through. The rowdy element had been aroused, but the voice of men of reason must be heard in calling out for a Congress of the nations on that question. (Cheers.)

The Rev. J. G. ROGERS said the subject had ceased to be a political question since the time when Mr. Forster abandoned his resolution. It had now become a question for the moral and religious people of the country to take up simply in the interests of peace, and to save their country from a ghastly crime and untold sufferings. The one man who could have steered the vessel of State through the dangerous seas, and who had proved himself equal to the situation, was the man of whom England that day was not worthy, but of whom she would be proud to-morrow—William Ewart Gladstone. (Loud applause.)

An amendment was proposed by Mr. CLAPHAM, and seconded by Mr. WILKINS, on the ground that the resolution was contrary to the constitution of the Union. On being put to the vote, after speeches from the Rev. R. HARLEY and the Rev. Dr. WADINGTON, only five persons voted in its favour, and the original resolution was carried with five dissentients.

Mr. H. WRIGHT moved:—

That this Union is prepared to enter the confederation of County Associations in connection with the Church Aid Scheme, but as the London Congregational Union has in view the purchase of sites in addition to those objects contemplated by the proposed board, it reserves the power to retain a portion of its funds for the aforesaid object.

The Rev. S. HEBDITCH seconded the resolution, and it was adopted with one dissentient.

The meeting then adjourned for tea.

In the evening a public meeting was held in the Memorial Hall, when the Rev. Dr. Kennedy, the chairman for the year, delivered his inaugural address, the report of which we are unavoidably obliged to defer. Some other speakers followed.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The thirty-third annual meeting of this association was held at Exeter Hall on Monday evening, when there was a large attendance of members and friends. The Earl of Shaftesbury was to have presided, but the important debate in the House of Lords prevented his attendance, and the chair was therefore occupied by Mr. George Williams, the treasurer of the association. The Rev. Canon AURIOL offered prayer, and the Secretary, Mr. W. E. SHIPTON, after referring to letters from Mr. McArthur, M.P., and the Bishop of Sodor and Man, who were unable to be present, read the report for the past year. The extension of the area covered by the association's operations, and the increase in the number of societies in connection

with it, were mentioned with satisfaction, as was also the fact that the members had increased to 5,637, and that greater interest was manifested by the young men in practical religious work. Bible-classes had been established in many houses of business, and the committee were encouraged by the direct and indirect efforts made by the members for the benefit of those associated with them, and for the defence of the Gospel. Five social meetings, attended by about 2,000 young men, half of whom were under twenty-one years of age, had been held, together with various other meetings. The educational arrangements had been revised, and a new class for biblical study, conducted by the Revs. G. Calthrop and Dr. Green, and another for study of biblical evidences, under the Rev. Dr. Wainwright, had been very successful. A new house, erected at a cost of 27,000*l*, had been opened at Liverpool by the Earl of Shaftesbury, and one at Stockton, and another at Walsall. Hazlewood House, Ryde, which had been rented as a health resort for the young men, had been found so valuable that Mr. George Williams, the treasurer, had generously purchased it, and put it in trust for the use of the association. Sixty-four associations had been formed in Sweden, with 2,500 members, and others in Turkey, and one at Jerusalem, called the Lily of Zion. A general conference had been arranged to be held at Geneva in August. Although there was a diminution of 260*l* in the expenditure, there was an annual deficit of 500*l*, so that there was a debt of 1,541*l* due to the treasurer, and 600*l* was needed for repairs to premises. A general liquidation and repairing fund of 2,000*l* was therefore resolved upon, and about half that amount had been already promised, including 250*l* each from Messrs. George Williams, Samuel Morley, and Mr. Bevan, and 100*l* from Mr. Allcroft, to each of whom the committee tendered their best thanks.

Mr. SAMUEL MORLEY, M.P., moved the adoption of the report. As an employer and as one who had watched the progress of the association for many years, he was glad to express his continued appreciation of the value of the association in helping young men. He had known many parents who had been made happy by being able to trust their sons to the care of that association, and he was thankful for the great success and the wide influence which it exercised. He could not doubt but that it had been of great service to the young men in London and the country. The spiritual life of young men was much hindered by the prevalent tendency to self-indulgence, and the great want of the day was a more earnest protest against self-indulgence, especially in the use of intoxicating liquors. He urged the young men, if they wanted to make good their secular position, to guard against that evil. He rejoiced that that was called a Christian Association, for in the present day, when great efforts were being made to undermine the basis of faith, it was important to stand by the Bible. The greatest ground for belief in the Bible as the Word of God would be found in the lives of those who were living up to its truths. Christianity called for active service, and its principles should be manifested in the discharge of daily duties. (Cheers.)

Mr. T. A. DENNY seconded the resolution, which was adopted unanimously. A hymn was then sung, and the collection taken.

The Rev. Dr. McEWAN, of Clepham, then addressed the meeting. The key-note to be struck at that meeting seemed to him that struck by the Highland piper, who being taken prisoner and brought before Napoleon, was asked to give a specimen of his music by playing a retreat. "We have no such tune in my country," was the reply, "but if you have no objection, I will play an advance." Their watchword must be "forward"; for never was there a time when greater efforts were needed. They were too apt to look upon the dark side of civil life, but as a sphere for the development of Christian character and for the growth of a manly piety, he knew of nothing better than the opportunities afforded in a great city. The experience of City life, with all its worries, and perils, and temptations, might produce strength of moral purpose in a man. It was life in a great city that made David and Moses what they became, and it had made men who had stood in the forefront of true religion and philanthropy in that city.

The meeting was also addressed by the Rev. R. C. Billing, rector of Spitalfields, and the Rev. John Walton, Wesleyan minister, of Chelsea. A vote of thanks to the chairman concluded the proceedings.

The Rev. William Ockelford, late of Cleckheaton, has accepted the invitation to the pastorate of the Congregational Church, Saxmundham.

The Right Hon. John Bright has consented to preside over the Lancashire, Cheshire, and Derbyshire Sunday-school Union Association Conference on Good Friday morning, which is to be held in Baillie-street Chapel, Rochdale.

SOUTH NORWOOD.—The Rev. G. T. Coster has intimated his intention to resign at Midsummer his pastorate at South Norwood. "Mr. Coster," says the *Norwood News*, "has earned for himself the respect of a large number of residents of all classes, and his departure will be a source of regret to a wide circle of friends."

CHAPEL DEBTS IN AMERICA.—The debt on the Brooklyn Tabernacle (Rev. Dr. Talmage's) is very burdensome. It amounts in all to 12,400*l*. Dr. Talmage recently called in Mr. Kimball to his aid, and an effort to clear the debt was made. Nine thousand pounds were subscribed during the day. The effort is to be continued until all is cleared off.

WARDOUR-STREET, OXFORD-STREET.—On Wednesday evening Mr. F. Cheshire was publicly recognised as the pastor of the church in Wardour-street. A social gathering was held at which about 300 were present. Letters regretting absence, and strongly commending Mr. Cheshire to the church, were read from the Rev. Edward White and the Rev. A. Hall. The Rev. W. F. Adeney and Mr. R. Elliott attended as a deputation from the north-west district of the London Congregational Union, and the meeting was addressed by other ministers and friends.

HAVERSTOCK HILL.—On Friday afternoon, in the presence of a large congregation, a handsome new structure intended for the services of the recently-constituted Presbyterian Church of England, and to be known in future as the Oxenden Presbyterian Church, was opened at Haverstock Hill with the customary religious and devotional exercises. Much interest was attached to the event, since the church represents that built in the Haymarket for Richard Baxter in 1676. This building having become unsuitable for the purposes of the increasing congregation, alike from its dilapidated state and its situation, was sold about two years ago for 6500*l*. The new church, which is a handsome erection in the Gothic style, is seated for about 600 persons, and will cost, with lecture-hall and freehold site, about 10000*l*.

THE NEW CONGREGATIONAL FINANCE SCHEME.—On Wednesday, at the church meeting of the Albion Independent Church, Ashton-under-Lyne, the Rev. John Hutchison, the pastor, again introduced the consideration of the "Finance Scheme" of the Congregational Union. Attention was especially directed to the changing of name and to the removal of certain most objectionable features from the proposed constitution. Much discussion took place, and the measure was fully debated in all its bearings. On the motion of Mr. Hugh Mason, seconded by Mr. George Harrison, the meeting passed a resolution to the effect that they had far more confidence in the existing agency for home missionary work, and it was calculated to do much more good than the proposed new scheme.—*From a Correspondent.*

HALIFAX.—A new Congregational Church was opened at Stannary, Halifax, on Wednesday last. This place of worship, one of the finest in Yorkshire, has cost about 9000*l*. It is built of local stone, is in the Gothic style, and affords accommodation for 1,500—800 in the body and 700 in the gallery. Its length is 120 feet, its width 57 feet, and the height from the floor to the ceiling 50 feet. The schools, which adjoin the chapel, have been redecorated and cleaned, and after the opening of the chapel they will be used exclusively for Sunday-school purposes. The church was densely crowded on Wednesday evening, when a very impressive sermon was preached by the Rev. J. Baldwin Brown, B.A., chairman of the Congregational Union, who took for his text the words, "The Church, which is His body." At the conclusion of the service a collection was made, realising 234*l* 10*s*. For several Sundays to come various ministers of note will preach.

THE THEATRE SERVICES.—On Tuesday night the Earl of Shaftesbury presided over a meeting, held at the residence of Mr. and Mrs. Martin Smith, Cedars-road, Clapham Common, in connection with the special religious services in theatres, halls, and mission rooms. Mr. N. B. Downing explained the character of the services, which he said were simple but hearty, and there was nothing "formal" about them. The services were held at ten theatres and halls on Sunday evenings, and the average attendance at all was 20,000. Mr. Sawell, of the London City Mission, and other gentlemen having spoken, the noble chairman said the work had now been carried on for eighteen years, during which much good had been done. A great deal, however, remained to be done, and the work must be continued, for in the event of any pause the progress of evil was so rapid that when they began again they would have to pick up arrears, and could not hope to resume where they left off for some time. It was undoubtedly the case that there were classes who would not enter either churches or chapels, and for those people this outside agency was admirably adapted. He sincerely trusted that the good work which had already achieved so much would be extended. For this purpose, however, funds were much needed, and he earnestly appealed for aid. Votes of thanks to the chairman and to Mr. and Mrs. Smith terminated the proceedings.

EAST FINCHLEY CONGREGATIONAL CHURCH.—The opening services in connection with this new church closed on Sunday evening, April 7, with a sermon by the Rev. William Brock, of Hampstead. During the previous month, and in continuation of the services of March 14 and March 17, the Revs. Donald Fraser, D.D., Morlais Jones, and H. Herman Carlisle, LL.B., preached on the successive Sundays and Wednesdays. On Wednesday, March 27, the Rev. J. Baldwin Brown, B.A., delivered his lecture on John Wycliffe, and on Wednesday, April 3, there was held a service of praise in connection with the musical portion of the worship of the church. On this occasion Mr. E. Turpin, of St. George's, Bloomsbury, ably presided at the new organ (built by Messrs. Forster and Andrews), and Mrs. Marshall, leader of the choir at the Weigh House, Miss Lomas, Dr. Hamilton, of Highbury, and Mr. Bridson sang with great effect songs and quartets from the oratorios, the congregation also joining in appropriate anthems. The attendance at all the services has been, without exception, most encouraging, the church being sometimes crowded

in every part. The whole spirit of the services has been fervent, hearty, and devout, and has greatly cheered and helped the church and congregation at the close of their long and arduous work. The financial results of the opening services have been most gratifying. Since the opening day (March 14) when 1,500*l*. was reported, the collections have amounted to considerably more than 120*l*.

THE BAPTIST ANNIVERSARIES take place in London at the close of the month. On the evening of the 25th the meeting of the supporters of the Building Fund will be held at the Mission House, E. Mounsey, Esq., of Liverpool, in the chair, and on the 26th Dr. Landels will preach the annual sermon at the City Temple, in connection with the British and Irish Baptist Home Mission. On the following Sunday there will be the usual annual services at the several Baptist places of worship in the metropolis. The Baptist Union holds its first session at Bloomsbury Chapel on Monday, the 29th, when the president for the year, the Rev. H. Stowell Brown, of Liverpool, will deliver his address. The adjourned meeting takes place in the evening at the Mission House, and the second session of the Union is fixed for Thursday morning, May 2, at Walworth-road Chapel. On April 29, the Bible Translation Society will hold its annual meeting at Bloomsbury Chapel, G. E. Muntz, Esq., J.P., presiding. On the morning of the 30th, the Rev. S. Coley (Wesleyan) will preach the annual sermon of the Baptist Missionary Society at Bloomsbury Chapel, and in the afternoon the members' meeting of the same society is to be held at the Mission House, Thomas Coats, Esq., of Paisley, in the chair. In the evening the anniversary meeting of the Home Mission takes place at Bloomsbury Chapel, G. H. Leonard, Esq., presiding. On Wednesday, May 1, there will be a public breakfast at the Cannon-street Hotel on behalf of the missions to Central Africa. Joseph Tritton, Esq., in the chair; and in the evening there will be the annual meeting of the Baptist Missionary Society at Exeter, J. Gurney Barclay, Esq., presiding. Next evening sermons in connection with the same society will be preached in four metropolitan chapels. The anniversary services will conclude with a missionary breakfast in the Freemasons' Hall, on behalf of the Zenana Mission in India. The chair will be taken by Sir W. Hill, K.C.S.I.

Correspondence.

MR. GLADSTONE AND OXFORD UNIVERSITY.

To the Editor of the Nonconformist.

SIR,—The apparently authoritative announcement that Mr. Gathorne Hardy will shortly be elevated to the Upper House makes one thoughtful. There will be a vacancy in the representation of Oxford University, commonly regarded as the blue riband of the House of Commons.

The direction which my thoughts take is—ought not every true I will not say Liberal, but every real patriot, be up and doing in order to see if it be not possible to reverse the decision by which Oxford politically ostracised her greatest living son, as a layman, I mean.

This is not the time nor the place for a general eulogy of Mr. Gladstone, or his policy, either past or present. I will content myself with a single remark. Is there at this moment a single great Statesman, not in England only, but in Europe, who openly, fearlessly, and avowedly takes as the basis of his action in this all-absorbing Eastern Question, the will of the Almighty Creator and Ruler of the Universe, and the best and highest interests of his rational creature man, as Mr. Gladstone does? I should not think of addressing such considerations to a purely lay constituency. But the majority of the electors of Oxford University are, by profession, ministers of Christ, the Prince of Peace. Surely there never was a time when the clergy of the Church of England had so grand and glorious an opportunity of manifesting to the whole world that they prefer honour and honesty, truth and courage, earnestness, piety, and devotion in their chosen representative to any other qualities and considerations whatsoever. High-Churchmen are reputed to be strong in Oxford. Will they not remember that Mr. Gladstone stood almost alone, and offended for the time at least his political friends of the *Daily News*, etc., by his strenuous and uncompromising opposition to the Public Worship Act? And will they not remember that, if they send a member to represent them who is a supporter of the present Government, whatever be his personal feelings or character, it will be practically to strengthen the hands of the man who has insulted, not themselves—that would matter little—but their most sacred convictions; whose idea of religion seems to be dating his letters "Maundy Thursday," when a supposed High-Church constituency was to be cajoled, and talking about "the mass in masquerade," when Protestant fanaticism was to be conciliated—the man who has

avowed, with what our neighbours across the Channel call brutal candour, his intention to crush them if he can—the man who, beyond any other, is responsible for shutting up Mr. Tooth in prison, and who will be responsible for sending Mr. Mackonochie to rot in gaol for the remainder of his life, should that gentleman be dragged to the Marshalsea, as, at present, seems more than probable?

If all true High-Churchmen will not for once combine with Liberals, and by a long pull, a strong pull, and a pull altogether, replace Mr. Gladstone in the position of member for Oxford, of which he was so cruelly and unjustly deprived, I have no doubt that the verdict of posterity upon the High-Churchmen of England in the last quarter of the nineteenth century will be, that as a party capable of influencing for good either politics or religion, they fell deservedly, they fell unregretted, they fell for ever.

Yours, &c.,

A HIGH-CHURCH RECTOR

AND GRADUATE OF OXFORD.

[Though we insert the above letter with pleasure, as an indication of the strong enthusiasm in favour of Mr. Gladstone, it would seem that the University Liberals are not confident of their ability to return their former distinguished representative. At all events they have chosen another candidate. There is also some reason to believe that Mr. Gathorne Hardy will remain in the House of Commons for some weeks, or even months, to come; which may, perhaps, be taken as a sign that a dissolution is still on the cards.—*Ed. Noncon.*]

THE BOSNIAN REFUGEES.

To the Editor of the Nonconformist.

SIR,—Among the many appeals which are made to the sympathy and generosity of the public, I trust you will allow me a few words on behalf of the Bosnian refugees. Many of your readers are aware of the noble work on which Miss Irby and Miss Johnston have been engaged in Bosnia and Herzegovina. No good work seems to have come amiss to them, but during the last two years they have been devoting their energies to save those who were ready to perish. The English people cannot form a conception of the misery endured by the Bosnians during this period. We almost need new faculties to enable us to comprehend it. They have been despoiled of their all, driven from their homes, and are glad to find a refuge in the dens and caves of the earth. A short extract from the latest communication from one of these ladies will give your readers a glimpse of the misery which they witness and seek to relieve:—

The rocky paths brought us to them. . . . I have seen sad sights enough, but this exceeded all. It was after sunset when we reached the last cave, of which nothing was at first seen but a little hole in the ground through which smoke was ascending, and lower down an opening large enough for a sheep to pass through, which served as a door. Our guide, a Bosnian, called down the upper opening, and suddenly came forth below as from a sepulchre one after another, about thirty starving half-naked forms, men, women, and children, some carrying little ones in their arms whose naked thin limbs hung out like sticks. We were surrounded with the poor creatures in two or three minutes. One miserable woman, who had given birth to a child two days before, had run after us, her ragged shirt and only garment fluttering in the cold wind which was blowing on us straight from the snow, and her poor limbs shivering, to beg for something to cover her and her babe. She was a widow with four children, her husband lately killed by the Turks. She had been taken into a neighbouring hut just before the baby was born.

We had some packets of coffee and sugar and a few little garments with us to cheer these sad hearts; and we are arranging to take a good supply of blankets (six bales of which have just arrived), and strong calico for shirts, in a few days. It was piteous to see a little girl of about ten in vain trying to cover herself with her few tatters of an old sacking shirt, and hiding behind the others.

Out of another cave swarmed fifty more of these gaunt, hunger-stricken people. One old woman, like a skeleton, laid her hand, like a bird's claw, on my knee as I was sitting on a stone distributing the little gifts, and said, "Help us; we are dying of hunger and cold." To-day and to-morrow these poor dwellers in the earth are sharing in the distribution of corn, salt, and bread, and on Wednesday we hope to visit them again; but, when all is said and done, it is a miserable and hopeless existence they are now leading, few and small the alleviations. If and whenever a safe return to their own country is permitted, we shall help to our utmost with seed, implements, cattle, and building materials, but money is going fast now to keep them alive. . . . Of this, however, we are certain—the Bosnian fugitives cannot return as they are, even if order is restored, for they have neither seed, implements, nor horses, and the land is a waste "sown only with blood" for the last two years.

Many in our country seem to give their sympathy to the oppressor rather than to his victims. The British name is blasphemed among the nations as the ally of the Turks and the enemy of the nationalities which groan under their despotism. It will be some consolation to us to know that these people may learn from the lips of these ladies

and from the works of mercy which they perform, a truer representation of the sentiments and feelings of the English people than that which can be gleaned from the despatches of statesmen at home or ambassadors abroad. There are several associations which assist these ladies in their work, and Mrs. Vardy, King Edward's School, and Miss A. Sturge, 103, Wheelley's-road, Birmingham, will gladly take charge of any contributions, however small, with which your readers may favour them.

I am, Sir, yours faithfully,

J. J. B.

Birmingham, April 8, 1878.

MUNICIPAL INTERFERENCE IN POLITICS.

To the Editor of the Nonconformist.

SIR,—The "Eastern Question" is admirably adapted to divide and separate even those of the same household, such as "the mother-in-law against the daughter-in-law," besides disturbing those intricate relationships to be found in every circle. Public opinion may be fairly allowed thus to develop itself, although I believe that Parliament and political meetings, the newspapers and itinerant lecturers, from Mr. Borthwick upwards, would be the best representatives of the great struggle which must soon culminate in peace or war.

Yet what has the Lord Mayor of London to do in settling the question? Again this week he is rushing in where it may be truly asserted "Angels fear to tread." He is to preside at a meeting on Wednesday, in order to bring about a "protest against the terms of peace arranged between Russia and the Porte." What a huge blunder for the chief magistrate of the City of London, the representative of the greatest municipality in the world! This is the second meeting over which he will have presided. If the gathering at the Freemasons Tavern is no better than that at Exeter Hall, there will be a renewal of rowdy attacks between the partisans, maniacal shoutings, vulgar demonstrations, in which "Rule Britannia" will of course figure, and perhaps more than one breach of the peace occur to which no gentleman ought to be a party.

These, however, are but the outer developments of civic tendencies. It is well known that a committee of the whole Court of Common Council was held at the Guildhall on Friday last, the Lord Mayor presiding, to discuss a motion proposed by Mr. Lawley; but, it is not so well known that the object was to obtain a presentation of the freedom of the City to Lord Beaconsfield. The result shown was that in a full and excited court, there was a narrow majority of two, and the motion was in a spirit of chivalry withdrawn! Yet there is the movement, and how pitiful it is to witness not good men struggling with adversity—a sight worthy of the Gods—but men contending at a sort of Donnybrook Fair for a faction fight, prepared for any absurdities, and only satisfied, perhaps on both sides, in "drawing blood" from opponents.

Seriously, is this to continue? Will the City of London give encouragement to such proceedings? Cannot the Lord Mayor be informed that, instead of magnifying his office, he is trailing it in the dirt of political partisanship; that the sceptre of the city is swayed by besotted influences, and that the cap of maintenance will ere long be incapable of sustaining its equilibrium! This is not a case of upholding principles, but of supporting a party. There is no analogy with civil and religious liberty—still less with the repeal of the Test and Corporation Acts. It is simply a question which the intelligence and probity of the city knows must be differently regarded. It is also a question which men of all opinions, creeds, and parties should determine to keep clear of civil or municipal tendencies.

I trust in your columns, at least, these opinions may have full and impartial consideration.

Your obedient servant,

A COSMOPOLITAN.

Stamford Hill, April 8.

CHINA FAMINE.

To the Editor of the Nonconformist.

SIR,—I would suggest that it be laid before Sunday-schools that a penny or halfpenny subscription be made in all schools for this fearful famine, wherein thousands are perishing. For something less than one penny a day life in China can be sustained; therefore such a subscription would go a long way towards saving lives. All the societies have opened a "famine fund," therefore each school could send to the secretary of its own missionary society the

amount raised. I would ask you to bring this matter before your readers. Yours truly,

W. SOLTAU.

China Inland Mission,
6, Pyrland-road, Stoke Newington-green,
London, N., April 5, 1878.

PALESTINE AND THE EASTERN QUESTION.

To the Editor of the Nonconformist.

SIR,—Many of your readers will be glad to know that Lieut. Conder's book (2 vols.), "Tent Work in Palestine," will be published in a few weeks. Mr. Macgregor (Rob Roy) assured me the other day that my description of it at our Kensington meeting for Palestine was not by any means an exaggeration. The twenty-six large sheets of the map, with a voluminous memoir connected with each sheet, though nearly ready for the printer, cannot, however, be published before the close of the year. About 15,000 names of places, &c., I believe, will be marked on the map, while the memoirs will contain accurate information respecting the geology, botany, meteorology, archaeology, &c., of the several districts surveyed and explored, while every ruin and object of interest and all local traditions will be accurately described. Several plans, &c., will also be given in each memoir. This work will be costly, perhaps, but it, as well as "Tent Work in Palestine," ought to be in the hands of every clergyman and minister. Lieut. Kitchener is prepared to face all the difficulties which the triangulation of the Land of Moab and the other side Jordan, under existing circumstances, must inevitably involve, if the necessary funds are subscribed. I do not know whether he will begin at Mount Hor, adjoining Petra, but it is highly desirable that the whole region from Petra to Damascus, if not the valley also which leads by the Litany to Baalbec shall be explored. It has been suggested that a Museum of Biblical Antiquities should be formed, to which a library of ancient and modern works on Palestine, Syria, and other Bible-lands might be added. Such a project, I believe, would be supported by the adherents of all the churches in the land, and the importance of the scheme no Biblical student would be disposed to underrate.

Unconnected altogether with the Palestine Exploration Fund, it has been proposed to start a journal to be called the *Oriental Gazette*. As I am interested in this venture I will not eulogise it. It will, if started, deal exclusively with the numerous and various phases of the Eastern Question. This so-called Eastern Question every year will become more momentous; for it is, in fact, a Palestinian, Syrian, Persian, Egyptian, Ottoman, Grecian, Roumanian, Austrian, Russian, and Anglo-Indian question, and such a journal seems a necessity of the age. It will be composed of translations, original articles, extracts, and reviews. I will say nothing of the schemes for colonising the East; but it is a significant fact that emigration to the West, which for the last twenty years has rolled on in a mighty torrent, has rapidly decreased in volume, depth, and force, and the claims of the East for the introduction of the more vigorous Western life are generally acknowledged. Colonisation in Syria and Palestine is not unattended with risk; but the future of these once densely-peopled lands is a question in which all readers of Holy Writ are deeply interested.

Many theorists and sentimentalists are looking to the present complications in the territories of the Ottoman Porte as a prelude to the speedy reorganisation of Palestine and the near restoration of the Jews to the heritage of their ancestors. They tolerate Lord Beaconsfield because they think they see in him the Divinely-appointed guardian of the interests of the Jews all over the world. He is in their eyes to be the agent in the hands of God in fulfilling the splendid visions of the prophets. Now, it is not generally known that in Russia and Roumania reside nearly one-half of the Jews now living on the earth. Russia and Roumania, partly by the stupidity and cupidity of the Jews, and partly by the inherent vices of their political systems, have treated the descendants of Abraham with injustice and cruelty. Lord Beaconsfield has all the instincts, passions, prejudices, and antipathies of his race, and his antagonism to Russia may perhaps be as much Semitic as patriotic. Esther by her beauty became a great conqueror in the court of a real Emperor, Xerxes; and Benjamin—but not by his beauty—has become a great conjuror in the court of a nominal Empress, Victoria. And yet, in sober truth, it may be said of the Jewish Premier, "Who knoweth whether thou art come to the kingdom for such a time as this?" It is

a profound mystery that a successful novelist, satirist, epigrammatist, rhapsodist, casuist, and Judaist should at this juncture, by the help of the beer-barrel and the bishops, be the acknowledged leader of the reactionary or stationary party in this realm, in order to curb the pride of the English aristocracy—as a model *parvenu*—and also to embroil the nation in an internecine quarrel with the Russian Count and people. Mr. Gladstone maintains, in his letter to Mr. J. Marks, that the course taken by the large majority of the Jews in this and some other countries has tended to make the problem of full religious liberty for the Jews in Russia more difficult of solution. In the discussions which must take place if the Congress meets, the Jews and their claims will be fully considered; but whether Palestine and its future will be part of Lord Beaconsfield's programme, time alone will show. The present war in its results must, however, greatly affect the future of Egypt, Palestine, and Syria.

Your obedient servant,

HORROCKS COCKS.

19, Edwardes-square, Kensington,

April 9, 1878.

P.S. It would be a gracious and generous act on the part of the more wealthy members of the Congregational and Baptist churches of Great Britain if they would subscribe to a fund to present the poorer ministers of country churches with a copy of Lieutenant Conder's instructive work. Our more gifted ministers might make an appeal on behalf of their less talented and less salaried brethren, so very many of whom are earnest self-sacrificing workers for the glory of Christ. It may not be generally known that Lieut. Conder, R.E., is the grandson of the able and highly-honoured Josiah Conder, to whom and to whose family not Nonconformity alone, but all sections of the Church of Christ owe many grateful remembrances.

STATE REGULATION OF VICE.—At the quarterly meeting of the N.W. District of the London Congregational Union, held on the 2nd inst. at Oaklands Chapel, Shepherd's Bush, Thomas Walker, Esq., in the chair, the following resolution was moved, seconded, and carried unanimously:—"That this meeting regards the Contagious Diseases Acts, 1866-69, as grossly immoral in principle, flagrantly unjust in action, and demonstrably useless even for the ends they have in view; and earnestly implores Her Majesty's Government to forward by every means in their power the passing of Sir Harcourt Johnstone's bill for their total, immediate, and unconditional repeal."

THE LONDON HOSPITAL.—A meeting was held at the Mansion House on Friday, the Lord Mayor presiding, on behalf of the funds of the London Hospital. Letters were read from the Prince of Wales and Lord Beaconsfield expressing their regret at not being able to attend; the Prince of Wales also referred to the importance of the institution, and acknowledged its claims upon the support of the nation. The Duke of Cambridge moved the first resolution, affirming the claim of the hospital to the support of all classes. It was seconded by Mr. J. G. Hubbard, M.P., and supported by Monsignor Capel. The second and third resolutions, in favour of the institution, were moved by Sir E. H. Currie and the Duke of Westminster, and seconded by Mr. Coope and Mr. T. F. Buxton. The Chief Rabbi also spoke. The proceedings were closed by a vote of thanks to the chairman, proposed by the Bishop of London. The third resolution stated that while the endowment of the hospital amounted to 14,000*l.*, the annual expenditure was nearly 44,000*l.* The secretary announced subscriptions to the amount of above 17,000*l.*

THE LONDON SCHOOL BOARD AND THE BENNETT SCHOLARSHIP.—The following correspondence has taken place respecting the scholarship offered to the London School Board by Sir John Bennett:—

School Board for London,

Victoria Embankment, W.C., April 1, 1878.

Dear Sir John,—In accordance with the intimation conveyed in my letter of March 28, I am now directed by the School Management Committee to ask you whether you would be willing that your scholarship should be thrown open to the children attending any public elementary school within the limits of the metropolis. All the scholarships held by the Board, with the exception of two, are open in this manner, and even these two are open to the children in any public elementary school of the division.—I remain, dear Sir John, yours faithfully,

G. H. CROAD, Clerk of the Board.

Cheapside, April 2, 1878.

Dear Mr. Croad,—I am willing to meet the wish of the Board so far as to allow the Scholarship I give to be open to all the children attending the Board schools of the metropolis.

I cannot let it be used as an inducement for children to enter sectarian schools, which exist principally to indoctrinate those attending them with special theological opinions. To do this is no duty of the State, and should be left entirely to the parents and their spiritual guides. Again, I object to schools the greater part of the cost of which is defrayed by the taxation of the country, while the managers are self-elected, and independent of the control of the ratepayers, who as taxpayers supply almost the entire cost of their maintenance.—I am, dear Mr. Croad, yours truly,

JOHN BENNETT.

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The Nonconformist.

WEDNESDAY, APRIL 10, 1878.

THE WEEK.

At length the prospect grows brighter. According to telegrams from St. Petersburg, the situation has materially improved, and the chances of a Congress being held are increasing. It is said that the Czar has asked for the mediation of the Emperor William with the European Powers. What Russia is prepared to concede is thus indicated in a telegram from St. Petersburg:—"Firstly, Russia agrees to lay the whole Treaty before the Congress; secondly, Russia consents to modify those points which the signatories of the Treaty of Paris might deem necessary, the Treaty of San Stefano containing only the maximum of the Russian claims in face of Turkey, but not being meant to damnify the interests of the other European Powers; thirdly, in order to protect these interests, Russia will agree to a modification of the Treaty, especially of the points relating to Bulgaria." If this statement were authentic all obstacles to the meeting of the Congress would be removed, and not a few of the difficulties that militate against its eventual success.

Prince Gortschakoff's reply to Lord Salisbury's Circular, though not dealing specifically with these points, is by no means adverse to a pacific arrangement. The Memorandum of the Russian Chancellor takes up the several allegations in the despatch of our Foreign Secretary, and attempts to reduce the Russian character of the stipulations of the Treaty of San Stefano within the most harmless limits; contending that the Treaty does not create a State likely to be any more Russian than Roumania has shown herself, that the term of occupation for two years may be reduced, and that the delimitation of Bulgaria has been only indicated in general terms. It is not a result of the preliminary treaty that the future Prince of Bulgaria shall be a Russian nominee; and with regard to the retrocession of Bessarabia, Prince Gortschakoff represents that it is in substance a reversion to a former arrangement, and that it leaves the delta of the Danube still in other hands. In respect to the Treaty generally, the Russian Chancellor concedes that it must be regarded as a mere "programme of reforms, more complete, more precise, and more practical" than that of the Conference of Constantinople; but that it was only intended to decide the question of principle, "without prejudging definitively the application which would be demanded by technical studies, by geographical necessities, and the conciliation of various interests." This view, urged in a very pacific spirit, opens the way to the removal of obstacles to the meeting of the Congress, in which our Government may have the opportunity of accepting Prince Gortschakoff's challenge to state how they propose to harmonise existing treaties and the rights of Great Britain and other Powers with the good wishes expressed by Lord Salisbury; and further how, apart from the bases laid down in a preliminary manner by the Treaty of San Stefano, the English Government hopes to attain their benevolent ends, at the same time taking fairly into account the rights acquired by Russia in return for the sacrifices she has made—sacrifices without which the desired changes would not have been possible.

The debate on the Address in reply to the Queen's Message announcing her intention to call out the Reserve Forces "for permanent service," commenced in both Houses on Monday, and was concluded by their lordships in one sitting. Upon the speech of the Prime Minister, listened to with unusual interest by a very crowded assembly, and redolent of the Palmerstonian and "Rule Britannia" spirit, we have commented elsewhere. Its ineffective opening, which was an *ex parte* version of the diplomatic facts of the case, led up to a descrip-

tion of the consequences of the Treaty of San Stefano which would have suited the columns of the *Daily Telegraph*; for their lordships were told that a Russian army might have blocked—though it has not done so—our road to Asia, have invaded Egypt, and have stopped the navigation of the Suez Canal, and that the new laws in the Turkish territory over which the Czar claims control, were "devised by Russia and supervised by Russia." Notwithstanding the "lunacy" of someone whom he would not name, Lord Beaconsfield asked why should England alone be disarmed when all are armed; while a revolution in "an important portion of the world" had occurred which involved some of the "most important interests of this country," and "even the freedom of Europe"? He could not believe that the Peers of that House would, at this moment, when "some securities" of the British Empire "are imperilled," be wanting "to uphold the cause of this country." But his lordship's tawdry peroration, while it provoked visible smiles among the Liberals, fell flatly even upon the Conservative benches. In his measured criticism, Lord Granville, who followed the Prime Minister, and announced that he should not oppose the Address, spoke of "the great diplomatic failure" that has occurred in reference to the Congress, and said that England had not acted with discretion in opening direct negotiations on the subject at St. Petersburg, instead of carrying them on with the Vienna Cabinet, which took the initiative in calling the Congress. Lord Derby, in one of the best and most weighty speeches he ever delivered, made a clean breast of it—declaring that his opposition to the policy of Lord Beaconsfield had been of long duration; and that even the calling out of the Reserves—the last of a long series of differences—was not the principal reason for his leaving the Cabinet. There were "other reasons" which he could not divulge—hinting, no doubt, at the resolution or intention to send out an expeditionary force to the East. His lordship, who, until lately, has had all the diplomatic correspondence in his hands, does not think there is any solid foundation for irritation against Russia, nor any reason for haste on our side, nor does he know the precise objects for which we could go to war, nor hold out much prospect that Austria would be an effective ally if we did. His speech was, in fact, a vigorous and most impressive protest against the policy of provocation, which leads to war. Lord Derby's frankness and weighty criticism created a real sensation in the House of Lords, which the address of the Lord Chancellor, who replied to him, did not allay. On the same side—that is, against the Ministerial policy—followed Lord Selborne, Lord Carnarvon, and the Duke of Argyll, whose trenchant speeches were sufficiently adverse to have been followed by an adverse vote—for it was contended that Russia had not refused to go into Congress on reasonable terms, that the Government were taking on themselves the greatest responsibility, and that if they were resolved to tear up the Treaty of San Stefano, they would go to war without an ally in Europe. Lord Salisbury, in closing the debate, expressed unbounded surprise at Lord Derby's revelation of Cabinet secrets, in the most remarkable speech he had ever heard from a responsible Minister of the Crown in either House of Parliament, vindicated his celebrated Circular, and repudiated the idea that the steps taken by the Government were of a warlike nature. The address was then agreed to.

The debate in the Commons was opened in a studiously moderate speech by the Chancellor of the Exchequer, who urged that the calling out of the Reserves was simply a measure of precaution, and that it was impossible, in the interests of Europe, to admit the claim of Russia to supersede the Treaty of Paris by the Treaty of San Stefano, without the consent of the signatory Powers. The full discussion claimed had not been conceded, and the Government believed that England ought to insist upon that instrument being made more consonant with

the European system than it promised to be. But the importance of Sir Stafford Northcote's address on Monday—to which Mr. Gladstone said he could have taken no exception if it had stood alone—was superseded in interest by his supplementary remarks last night. The main feature of the powerful speech of Mr. Gladstone—who stated that he should not oppose the Address, and that he disapproved of Sir Wilfrid Lawson's amendment—was his keen analysis of Lord Salisbury's despatch, which abounds in "epigrammatic sentences," showing how smartly some people can write, "and how unaccustomed they are to diplomacy." It contained misstatements chiefly with regard to the proposed ruler of Bulgaria, for Russia had not reserved to herself any special prerogative, as the Prince was to be chosen by the people and confirmed by the Porte with the consent of the Powers. The Circular was, in fact, too strong in some parts and too weak in others; it was especially weak with reference to Roumania, towards which State the conduct of Russia had been utterly unworthy. In concluding his forcible speech, Mr. Gladstone remarked that the Government, instead of following a plain path along the open country, had led us to the brink of the precipice, and he appealed to them to act for the ends of justice and freedom, and save the country from "the immeasurable guilt of a causeless war." In a thin House at the dinner-hour, Sir Wilfrid Lawson moved his amendment expressing regret that the Government has advised the calling out of the Reserves, and contending that no emergency has been shown to exist, and that the step is neither prudent in the interests of European peace, nor warranted by the state of matters abroad. It was supported by an effective speech, in the course of which the hon. baronet denounced the Government for indulging in "feeble, paltry, and pitiful provocation," spoke of Prince Bismarck as laughing at our "feeble, factious, and fussy" diplomacy, and ironically complimented the Government on their discovery that it was possible to go to war on "a question of phraseology." A succession of speakers followed, including Mr. Grant Duff—who concentrated his advice in a simple sentence, *Sine Germania nulla salus*—till at a late hour Mr. Gathorne Hardy wound up the debate by condemning such speeches as that of Mr. Gladstone as the greatest obstacle to the meeting of a Congress. To the charge of England's isolation he replied, "Wait," and maintained that so far from "drifting" towards war, we were taking up a position which would make it clear what we meant, and would thereby conduce to peace. In commenting on the first day's debate, the *Pall Mall Gazette* is in consternation at the damage inflicted on the Government. The Opposition speeches, and especially that of Lord Derby, is described as calculated to do mischief abroad, and to undo to a great extent the effect of Lord Salisbury's Circular. The *Pall Mall* bewails anew that the Government are paralysed by "factious opposition," and thinks it has become "a matter of serious consideration whether the Government should not at once cut it short by an appeal to the country."

Our daily contemporary will hardly be better pleased with the second night's discussion in the House of Commons, during which the policy of the Government was assailed on various grounds by Mr. E. Jenkins, Mr. Chamberlain, Mr. Jacob Bright, Sir G. Bowyer, Mr. Richard, Sir C. Dilke, Mr. Courtney, and the Marquis of Hartington, and was supported only by Mr. Hanbury and Mr. Baillie Cochrane. The position taken by the Liberal leader was that Lord Salisbury's despatch was not intended as an ultimatum, but as an argument; that it was a matter for regret that the Government should regard Prince Gortschakoff's last despatch relative to the Congress as conclusive; that sufficient weight had not been given to the objections of Russia; and that he hoped the negotiations would be resumed, so that the Treaty of San Stefano might be considered in a spirit of moderation, more especially as we had from time to time been informed by Russia of her terms, and had

never once protested against them. The Government could not refuse to accept the treaty as a basis of negotiation without convicting themselves of grossly neglecting the interests of the country. It could not be said that any special British interest was now threatened any more than at any time during the war, and it was not the duty of this country to wage war single-handed for the protection of European interests. But the Marquis of Hartington severely censured Sir Wilfrid Lawson for persevering "with his unfortunate and ill-timed amendment," and he pointed out the danger of encouraging Russia to believe that she would be supported by any party in this country in refusing demands, however just, and also that Sir Wilfrid's certain defeat would be represented as a great victory for the war party. The closing speech of the Chancellor of the Exchequer was both conciliatory and hopeful. The measure proposed by the Government was, he said, intended and was likely to conduce to peace. There was no reason why the Congress should not yet meet, but the Government would hold to their point, and would not go into Congress unless the whole Treaty was to be considered. The Government demanded that they should have a share in determining the settlement which was to be made of the old state of things, and if that was not conceded, precautions for the protection of our interests would be called for, though he hoped and believed that no war would be necessary. When the time for the division had arrived, soon after midnight, Sir Wilfrid Lawson having declined to withdraw, a large number of the Liberal members left the House, and the amendment was negatived by 319 to 64 votes, amid much Tory cheering. Thus has ended the last discussion of the Eastern Question this side the Easter recess.

We have left little space to comment upon the other important events of the week, foreign or domestic. Prominent amongst those which relate to the Eastern Question are the perseverance of Austria in assailing the Treaty of San Stefano—which has been done in a formal despatch; the growing excitement in Roumania at the persistence of Russia in reclaiming the Bessarabian territory; the fearful Turkish outrages in Thessaly, which have provoked the protests of the European consuls; the failure of Russia to raise a new loan in Paris; the spread of typhus and other deadly diseases amongst the Muscovite troops in Turkey; and the steadfast refusal of the Sultan to enter upon new stipulations with the Czar in view of possible eventualities.

The French Legislature has adjourned for the Easter recess, and on Sunday a great defeat was inflicted on the reactionists, especially the Bonapartists, by the return of Liberals in fourteen supplementary elections, thus swelling the supporters of the Republic in the Chamber to the 400 members which M. Gambetta predicted before the last great electoral conflict.

Leo XIII. perseveres in his moderate course, though he cannot bring himself to celebrate Easter with public ceremonies as of yore. But he has opened negotiations with Russia and Germany for a settlement of differences, has refused to renew the formal anathema against Italy, and endorses the recommendation of the Commission of Cardinals that Catholic electors should no longer abstain from political action.

The news from South Africa is still chequered. On the one hand we hear that Krel is anxious to surrender; and on the other, that other Kaffir tribes are showing signs of disaffection, that Sandilli and his forces have removed to a mountainous region, where it will be difficult to dislodge them, and that there is much restlessness among the Transvaal Boers.

Among the artistic curiosities of the coming Exhibition, says the *Times* correspondent, may certainly be mentioned M. Gustave Doré, as a sculptor. He is going to exhibit an enormous vase four metres in height, with a diameter of two metres. It is a strange, almost audacious production, says the correspondent, but manifesting powerful originality. Every figure is a study. He is also finishing another sculptural group entitled "The Prize of Glory"—a young hero dying beneath the kiss of Glory. This latter, says the correspondent, places Gustave Doré in a new light, which cannot but add to his renown.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday, 1 A.M.

It cannot be said that the Budget night under a Conservative Government, with Sir Stafford Northcote as Chancellor of the Exchequer, lacks anything in the way of public interest. But the interest is of a lamentably different kind from what it used to be when the Liberals were in power, and when Mr. Gladstone was Chancellor of the Exchequer, or even when Mr. Lowe filled that post. Quite apart from the interest which the taxpayer takes in the rearrangement of the national finances, there were intellectual delights in listening to Mr. Gladstone's unfolding of his scheme. It did not happen to be his custom to make Budgets which involved an increase of taxation. But if it had, it is almost possible to conceive a man cheerfully acquiescing in the addition of an extra penny to the income-tax under the influence of the charm of Mr. Gladstone's eloquence. But his speeches were almost invariably the setting of a choice jewel in the shape of a substantial reduction of taxation. He had not only good things to say, but he had good news to communicate; and thus the triumph of Liberalism ever reached its apex on the Budget night.

But Lord Beaconsfield has changed all that. With a Conservative Government in power there follows, as inevitably as night follows day, an increase of taxation. How it comes about is for able editors of Conservative journals to explain. But the fact remains that, whilst Liberalism in power means lowered taxation, Conservatism means additions to the national burdens. Apart from this, we miss with the Liberal Government the intellectual attractions referred to. Sir Stafford Northcote is a plain man of business. He has certain figures to set forth for the information of the House of Commons and the country, and he acquits himself of his task much in the manner that a schoolmaster who has a sum to set to his class might do. On Thursday evening he suffered under the special disadvantage of ill health. But this was not apparent in his speech, except possibly in its brevity. He spoke for less than an hour and a half, and fully half an hour of this time was appropriated to the delivery of a second and distinct speech relating to the tendency of provincial towns to borrow money from the State. The speech was followed with eager interest, for it was well known that there was a large deficiency to be met, and the audience was anxious to know in what quarter relief was to be looked for. It was generally agreed that the income-tax must be raised, and it was popularly believed that the remaining sum necessary would be found by increased taxation on spirits. It has since been made known that tea merchants were smitten with a panic. But this fact was not on Thursday generally current outside the trade.

Sir Stafford Northcote made no mystery of the secrets he had to disclose. He did not discuss, as Mr. Gladstone would have done, the various expedients which he might have adopted. But having announced that the addition to the income-tax would be twopence, he at once went on to proclaim an additional impost of fourpence a pound on tobacco. This created a profound sensation in the House. Mr. W. H. O'Sullivan (Whisky O'Sullivan as he is irreverently known amongst hon. members) was prepared to champion the cause of spirit-dealers, and to show how any added duty would be the final straw which should break the back of down-trodden Ireland. I think, on the whole, he was rather disappointed at the withheld opportunity of a scrimmage. However it be, as soon as the Chancellor of the Exchequer had disclosed the secret about tobacco, Mr. O'Sullivan fled from the House, and was probably the first to convey to Ireland the news that its interests had not been touched with a rude hand. Having come down prepared to resist the anticipated increase on the spirit duties, the Irish members were not to be wholly balked in their intention, and accordingly they raised a discussion, and even took a division, on the question of the tobacco impost. But though the Budget does not give satisfaction—contrasting by its crude and unscientific dealing with direct taxation, with the subtle and statesmanlike manipulation of various taxes by which Mr. Gladstone would have met and minimised the emergency—it was of course hopeless to offer any serious opposition, and though we may hear a good deal of criticism, there will be no such catastrophe as has happened to former Chancellors of the Exchequer, who have had to take back and tear up their most cherished propositions.

This is the result of the crisis abroad, and of the doctrine which has now obtained wide acceptance, that nothing must be done to hamper the Govern-

ment. In another and even more important direction, this principle has had important effects. What the leaders of the Opposition proposed to do in view of the Address in reply to Her Majesty calling on the Reserves was the subject of much speculation throughout the earlier part of last week. On Friday it was privately made known that they would do nothing—a decision officially communicated to-night by Earl Granville in the one House, and by Mr. Gladstone in the other. The result of this has of course been to reduce the interest in the debate which opened to-night. The House of Commons always listens with impatience to discussions which are predestined to have no practical issue. A pending division is needed to create anything like interest; the absence of such a conclusion throwing over the whole proceeding an air of exasperating unreality. But in the House of Lords there were peculiar circumstances which gave the debate an interest of its own. At the outset there was expectation of a great speech from the Prime Minister, in anticipation of which the House was crowded from galleries to floor. The ladies, with whom Lord Beaconsfield has always been a favourite, came down in overpowering numbers, and took possession of the galleries, which they filled to overflowing. The Prince of Wales was there, and listened with evident satisfaction to the brave words of the Prime Minister. Lord Beaconsfield was fully equal to the occasion, and made a speech which, if the Chancellor of the Exchequer's address in the other House is to be accepted as a true indication of the situation, was marked by a deal of sound and fury. But that signified nothing to the crowded benches of the Conservatives, or to the strangers in the gallery. These latter kicked about in huge delight at the peroration of the Prime Minister, just as they would have applauded the singing of "We don't want to fight," had they been in the gallery of a music-hall instead of in the House of Lords. Lord Granville, handicapped by the fact that he was not about to move an amendment, made a somewhat weak speech, a defection more than compensated for by Lord Derby, who delivered his soul of all that has agitated it during the past year, and, in a speech which it is to be hoped will go broadcast throughout the country, demonstrated the false principles upon which the Premier's picturesque policy is founded. Lord Derby's speech produced such an effect that it was necessary to put up Lord Cairns to answer him, the Marquis of Salisbury being held in hand to wind up the debate, an event which came about in due course, the Address being agreed to without a division.

In the House of Commons the speech of the evening was Mr. Gladstone's; the right hon. gentleman throwing all his energies into an oration of nearly two hours' duration, in which he reviewed with great force and incision the whole policy of the Government. But the House would not be kept from its dinner by any other speaker, leaving Sir Wilfrid Lawson, who usually commands a full House, to address empty branches. In this condition it remained till after eleven o'clock, when Mr. Gathorne Hardy rose and violently attacked Mr. Gladstone, amid the uproarious cheers of the Conservatives, who hate with increasing hatred the destroyer of the Irish Church, and the freer of Irish land. The Lords disposed of the question in a single sitting; but two nights were required by the Commons, and just before one o'clock this morning the debate was adjourned.

THE FUTURE DESTINY OF MAN.

As most of our readers are probably aware, the *Contemporary Review* for the current month contains eight short papers, from men of various schools, consisting of comments on Canon Farrar's recent work on the future condition of man—"Our Eternal Hope"—which was recently reviewed in our columns. The writers are Professor Salmon, of Dublin; the Rev. J. Baldwin Brown, B.A., the present chairman of the Congregational Union; Principal Tulloch, one of the liberal members of the Scotch Establishment, and the president-designate of the General Assembly for the ensuing year; the Rev. William Arthur, one of the foremost ministers of the Wesleyan Methodist body; the Rev. Dr. Hunt, a well-known clergyman of Rationalist tendencies; Professor J. H. Jellett, of Dublin University; the Rev. Edward White, whose recent work on "Life in Christ" has of late created much interest and controversy; and Dr. Littledale, one of the leaders of the Ritualist clergy. We may also mention that the series of papers are to be continued in the *Contemporary* of May, when Canon Lightfoot, Professor Plumptre, Dr. Allon, Canon Perowne, Dr. Rigg, Professor

Birks, the Rev. A. M. Fairbairn (of Airedale College), Dean Howson, and others, are announced to continue the discussion. Some of our readers may be glad to learn what is the drift of the papers that appear in the current number of the *Contemporary*, though many more will probably have read them *in extenso*. Nearly all are written with considerable caution and reserve.

Professor Jellett thinks that Canon Farrar's work has been successful because of its intrinsic merits and the absolute truthfulness of the author, and he remarks that every day sees an increase in the number of those who will not receive a doctrine on external evidence only, without examination of its moral character. The professor asks if it be conceded that, according to the most probable interpretation of Scripture texts which are supposed to contain the doctrine of endless punishment, they do contain that doctrine—Does this decide the question? There is no infallibility attached to the process of interpretation, and the moral faculty may err like the rest. But no faculty is less likely to err. Professor Jellett rather states Canon Farrar's views than explains his own. We quote the following from his paper:—

The supposition of an intermediate state may coexist with a belief in either universal redemption, annihilation, or endless punishment. The true division would seem to be threefold, as the ultimate fate of all men must be either happiness, misery, or annihilation. Of these alternatives Canon Farrar rejects the third altogether. He rejects the second, if it take the form of inflicted punishment, but not if it take the form of the suffering which vice brings with it. In this sense he thinks that the punishment of sin may be endless. But it is never hopeless. The path of repentance is never barred. There is no proof that man's probation ends with this life; and therefore, although the second alternative may be true, in *his sense*, yet the first is not impossible; nay, there are some indications of its truth.

Principal Tulloch is hardly more explicit in the statement of his views on the main question than Professor Jellett. He thinks that the dogmatism of theologians has been a great injury and humiliation, and that they have not sufficiently admitted the limitations of their knowledge. They have sought definiteness and have brought about disaster, till the right of theology to be a branch of knowledge at all has been disputed, and even its spiritual sphere denied. There is an "experience theology" which is seeking rest in a mere moral idealism; but if the spiritual is admitted at all as *fact*, it will carry with it in the long run the old realities, however purified, of Divine revelation. Religious thought must keep near experience, and this is one of the excellences of Canon Farrar's book, the views of which on the main subject of consideration were, to a great extent, anticipated by Bishop Butler, who says that the facts of good and evil will run out in the future as they have here begun, and that the law of moral sequence prevents us from affirming that the doom of sin may not be irreversible. The essential tendency of evil, when left to itself, is the weak point in all schemes of Universalism or Restorationism. It is therefore a very hardy assertion to declare, in the face of Scripture and experience, that "all men will be saved." The writer also thinks that the theory of conditional immortality is vitiated by the same absence of supporting facts. There are no means of verifying such an hypothesis. Principal Tulloch also praises the Canon for his attempt to set aside the popular view of future punishment, not in favour of any new theory—this he distinctly repudiates—but in favour of an indefinite trust in the Divine mercy springing out of our ignorance of the future, and he deserves to be commended because on this question of future retribution he is in favour of caution and modesty of affirmation; for there is no doubt that to make religious thought more real must be a blessing at a time like ours, or to any time. But Canon Farrar's rhetoric is too vehement, and the word "endless," of which theologians have for the most part made so much, was not designed to cover more than the original Scriptural expression, whatever may be its true meaning, and was a mistranslation more than a "lie."

The Rev. W. Arthur contends that Canon Farrar, while doing away with the doctrine of eternal punishment, sets up a purgatory that is not Romish, founded upon an isolated text, though he protests against the practice of building up doctrines on isolated texts. He unconsciously assumes that the universe ought to have been governed on the principle that the ruler would never inflict pain on the subject, making a distinction between physical pain and other pain. But if its infliction is cruel at all, Mr. Arthur thinks that the cruelty of inflicting an equal amount of pain by physical rather than by other means is simply grosser cruelty as compared with more refined. In judging of God's rule over men beyond the grave, the Canon seldom seeks guidance in the rule maintained among us on this side of the grave, and ignores the facts of Holy Writ. He relieves the character of God from charges of cruelty "by intimating that He does not inflict the tortures—say those of *delirium tremens*—attached—by whom?—to certain acts, but that we ourselves inflict them." This admission is fatal to his argument. As to his purgatory, where discipline, somewhat penal, is to purify, it much resembles that taught by Plato, and he joins Rome in following the Greeks in dividing men at death

into the good, the bad, and the mixed, rather than in the Scriptural sense into the wicked and the just. The Canon's general principle that "God's severity is all love," involves the converse that the love of God is sometimes severity, which disposes of all the notions that punishment implies cruelty. He also overlooks the fact that punishment proper is not a personal matter, but one of public obligation and interest. When it is merely correction, pain may be inflicted even from personal goodwill. But when it aims at rectifying dangerous dispositions in others besides the one "corrected," the goodwill is not primarily personal, but public. The great end of punishment is protection. When Socrates was unjustly sentenced, his view, expressed with almost biblical grandeur, was—sooner perish Socrates than perish law. The Canon's theory of "terminable penalties" in support of government is not sustained by history and experience. It would lead to an interminable repetition of offences, necessitating ever new punishments for fresh transgressors. Those who insist that every offender should have eventual impunity, logically require that wrong should never be allowed—the problem of problems, the origin of evil—which Canon Farrar barely touches, like a bird skimming over a still but unfathomable deep.

The Rev. J. Baldwin Brown, after remarking on the significance of the appearance of such a book, says that he himself has been led, under the pressure of the same influences, to very much the same conclusions. But he is unable to accept the dogma of Universalism which seems to him to set an imperative bound to the decision of human freedom, and is not warranted by Scripture. But he holds that the love of God which is in Christ Jesus our Lord cannot be the one Divine power in the Universe which, for man at any rate, is paralysed by the hand of Death. This looked at in the light of Scripture is blankly incredible. Mr. Brown goes on to say:—

Whatever else may or may not work on through eternity, we are bound to believe that the love which moved the Father to redeem the world at such infinite cost, must work on, while there is one pang in the universe, born of sin, which can touch the Divine pity, or one wretched prodigal in rags and hunger far from the home and the heart of God. And while we know the wrath of God against evil, which is a dread reality, though always within the sphere of His love, and see that sin can only be purged through terrible pain, we have the right to clasp to our hearts all the hope that can grow out of the assurance, that so long as the God who is Love lives and reigns, the mercy which redeemed the world must be the regnant power through all the ages and in all the spheres. This surely must be the meaning of the vision of "the Lamb in the midst of the throne," bearing visibly the symbols of the Cross and Passion. All that the Cross symbolises is there represented as exalted to the throne of universal dominion, the vital centre of the Divine order of the universe "for ever and for ever."

The writer rejoices that that we are emerging from belief in the unutterable horrors connected with the administration of the Divine rulers such as is taught by Rome, to some extent by the Anglican Church, and partially by Nonconformists. Calvinism is essentially a fighting creed; grand in its affirmations for all time, but in its negations and anathemas possible only in an age of stern strife between hopelessly irreconcilable antagonists. This terrible dogma began to be separated from the Gospel when the idea of the one great family of man, in which the saints were to be the ministers to the sinners, began to steal into human hearts; and in conclusion, Mr. Brown asks how many generations will pass before the hold on man's nobler nature, which has been lost by the Gospel of Terror, will be regained by the Gospel of Love!

Dr. Hunt thinks the doctrine of never-ending punishment can claim to be as really catholic as any ever taught in the name of Christianity. But is it Christian? The overthrow of this interpretation of Scripture he regards as but one symptom of the revolution which is overtaking orthodox theology, and bringing to an issue the long-disputed claims of authority over reason. In this case reason tells us that the doctrine of endless punishment is incompatible with the justice and mercy of God, and therefore cannot be Divine. The writer thinks that to reject this dogma is to overturn the foundation of the whole system of Catholic theology, but then it removes what to many is an insuperable difficulty in the way of believing Christianity. No theory as to the future is clearly taught in Scripture—certainly not annihilation—but though the idea of the ultimate salvation of all is supported by many passages, it cannot be said to be clearly taught in the New Testament. It is doubtful if the strong expressions used by Christ, such as "hell" and "damnation," conveyed the same meaning to those who heard them as to ourselves, and Plato in one passage uses the Greek word translated in the New Testament as "eternal" as the antithesis of eternal; and if we could suppose that Christ spoke the language of philosophy he might have meant by "eternal life" absolute existence. His metaphors were temporal and material, because the mass of his hearers could comprehend none other, and amongst most Christians there is a desire to mitigate the idea of never-ending suffering. And this is reasonable—for when we look at men as they actually are, the chief differences between them have depended on the circumstances of their birth, education, companions, and natural temperament. The multitude are too bad for heaven, and too good for hell.

Dr. Littledale, the foremost theologian amongst the Ritualists, is very severe upon Canon Farrar, whom he describes as "an amateur and a neophyte," apt at pulling down, but not at building up. He

leaves a void, while Mr. Cox, Mr. Jukes, and Mr. White, do at least endeavour to set up some positive teaching in place of what they displace. The canon, therefore, in his sermons discharged no more than one-half of a teacher's functions, while his destructive argument is not put on the soundest basis. Dr. Littledale says that he has never himself aided in propagating the popular theology on the subject of future punishment, which will not, he thinks, be accepted much longer; and he maintains that the Church Catholic has never formulated a decree in favour of everlasting punishment, which he proceeds to support by certain historical facts. It is contended that Dr. Farrar's mind, "untrained in theology, and indeed in logic," fails to deal satisfactorily with conditional immortality, and rarely gets beyond *a priori* reasoning, while he hardly notices the pleas, severally urged by Mr. Jukes and Mr. White, that, if the popular theology be true, then Christ has been completely defeated by Satan in the contest for the souls of men, and that the Incarnation has not affected the ultimate nature and destinies of mankind in general. It is further urged that the Canon fails to point out the popular error that this life is a state of "probation," whereas according to Scripture it is a period of education and purgation. As to Canon Ryle's argument, which Canon Farrar does not happily deal with, that if punishment is not endless, bliss is not, Dr. Littledale contends that they do not rest on the same Biblical sanctions. There is very much in Scripture implying the termination of evil and the universal prevalence of good, but very little to show for the everlasting duration of death, sin, and misery. The popular theology which teaches that if a man be unrepentant at the moment of death he is lost for ever, puts God on a moral level with the savagely malignant revenge known in Italy as *la gran vendetta*.

The Rev. Edward White thinks that Canon Farrar's strong rhetoric and vehement zeal in attacking the common view of future punishment may be conducive to wise and reverent thought. He agrees with the author's earnest protest against confounding the good and evil principles in the universe, but doubts if his argument rests on a quite solid basis, or reaches a safe conclusion. The doctrine of the natural eternity of souls appears to Mr. White to be destitute of all evidence from nature or revelation, and hinders men from rightly understanding the meaning and the end of the Divine Incarnation. This denial of the absolute immortality of mankind threatens an enormous revolution in popular thought, and is listened to with anger when it proceeds from Christian theologians. But when the foremost scientific biologists say it is absurd to maintain that the vital principle of every single human germ, born or unborn, which reaches some undefined point of development, *must live as long as the Creator Himself*, even the theological public listens in placid or respectful silence; and when the mortality of the "soul" is maintained as a Christian dogma, it is dismissed even by Canon Farrar as too debasing to be listened to. Nevertheless, Mr. White maintains that it is the basis on which redemption proceeds from first to last:—

Tripartite man, we are told, was created "in God's image"; he never was "a beast of the field"; he was formed in sublime relations with the Infinite. But his ascent from the lower plane of terrestrial mortality into assured immortal life depended on continued spiritual union with God, of voluntary subjection of the created to the uncreated will. That original purpose having been defeated by the action of higher powers, and the prospect of life eternal vanishing through sin, restoration to "eternal hope" was possible only through a supernatural action of grace above law, involving a union of the Divine and human natures in the person of Christ, and an inward and outward transformative change in the individual man, bestowing a "second birth" of both soul and body, in spiritual renewal and physical resurrection. This, briefly stated, I take to be the drift of the Christian revelation; and to describe this as Canon Farrar does, as a "doctrine of annihilation," is even infinitely more unreasonable than it would be so to describe some curative system introduced in order to save men's lives, if they will receive it, into a land where all are dying of fever or confluent small-pox.

All questions of human salvation now take new aspects. The ground of hope in the endless future is not the deathless nature of man, but the gift of God in the deathless nature of the Eternal Son, the Incarnate Life and Love, and the action of that "Life-giving Spirit" which operates on men under all various degrees of knowledge in uniting them to Christ. The allegation that, under this scheme, the wicked-would be raised from the dead "only that they may be tormented and destroyed"—a description supported by Canon Farrar—loses sight of the fact that the primary object of the Resurrection is not simply retribution, but the visible vindication of the Divine justice in the historical "manifestation" of every individual human character, so that what God does with every man will satisfy the conscience of the universe; and the doctrine of the final destruction of the unrepenting remnant of God-rejecting men, resolves itself (the writer contends) into an awe-striking example of the survival of the fittest; the death of those who are "unworthy of eternal life," after the exhaustion of all redemptive processes on earth, and in some cases in Hades, being the result of the operation of the law of their nature, and not an act of arbitrary power on the part of the Almighty.

Our notice of the last paper of the series must be brief. Professor Salmon, in his able inquiry, describes the various theories on the subjects; and as to the hypothesis that all who leave this life pass

into other scenes of discipline, so devised that all, without exception, are ultimately brought to virtue and happiness, he remarks that to say that such a process shall be absolutely without the possibility of failure is to make an assertion opposed to the whole analogy of our present experience. The argument, while it may inspire a hope, is far from yielding an assurance. We can only have faith in the goodness of God, but we cannot solve the problem of the origin of evil. According to the hypothesis referred to, evil may exist in the universe to all eternity, and in any given individual for an indefinite time, but not for eternity—a theory which needs the profoundest knowledge of the relation of time to the absolute Being to verify. Those who cannot accept this and other new theories must fall back on the belief that the immortality of the human soul involves the admission of the possibility that there may be some from whom evil will never be eradicated. Nor does Christianity appear to add anything to the strength of the hopes of universal restitution that natural religion may have led us to form. The Professor remarks that most people would infer that Canon Farrar teaches Universalism, which, however, he denies. Dr. Salmon says he can with the Canon deprecate the prominence given to hell-fire, without, however, disbelieving in the doctrine. Drawing fearful pictures of hell is not the best way of keeping men from falling into it; and to throw anyone's mind off the balance, so as to unfit him for the ordinary duties of life, and prevent him from yielding the obedience of love, finds no New Testament warrant.

LORD ROSEBERY'S MARRIAGE AND THE MARRIAGE LAWS.

The *Manchester Examiner* publishes a letter from the Registrar-General upon the question which has been raised in reference to the performance of the marriage ceremony in church after Lord Rosebery had been previously married to Miss Rothschild at the Registrar's office. It has been pointed out that the Act 19 and 20 Victoria, cap. 19, sec. 12, after declaring that persons married before the registrar may attend church and go through the form appointed by the Liturgy, goes on to enact that nothing in such service shall be "held to supersede or invalidate any marriage previously contracted, nor shall such reading or celebration be entered as a marriage among the marriages in the marriage register." Lord Rosebery's marriage was as a matter of fact entered as a marriage in the church register, though he had been previously married, and it has been contended that by such entry the law was disobeyed. The Registrar-General, however, is of opinion that no illegal act was committed, because a licence from Doctors' Commons was produced at the church, and in that the contracting parties were described as bachelor and spinster. If only a certificate of previous marriage at the registrar's office had been produced, there would have been no registration at the church; but the licence altered the case, and there was no violation of the law on the part of the clergyman or anyone else in entering the marriage in the register as though no previous marriage had taken place. The Registrar-General writes:—

During the last forty years, in mixed marriages of Roman Catholics and Protestants, two ceremonies have been gone through on the same morning; the first generally at the Roman Catholic Chapel, on a certificate or licence from the superintendent registrar, the second in accordance with the rites of the Established Church, after banns or by licence. In both instances their "condition" is recorded as "bachelor" and "spinster" as stated in the respective certificate and licence; and if I mistake not, the officiating minister, acting upon that licence, is liable to a heavy penalty if he does not forthwith register such marriage in his duplicate register books. The two ceremonies between eight and twelve on the same day are held to constitute one marriage. So, in like manner, when a Protestant and Jewess marry, a licence for the ceremony according to the rites of the Established Church is obtained from Doctors' Commons, or from a surrogate, and a certificate from the superintendent registrar for the ceremony in the register office. It is immaterial, in my opinion, where the first ceremony takes place; I hold that in the same morning both such ceremonies may take place and be registered. In the case referred to by you, of course if only a certificate of previous marriage at the register office had been produced there would have been no registration at Christ Church. But a different course was pursued, and a licence from Doctors' Commons was produced in which the parties were of course described to be bachelor and spinster, and I hold that the officiating minister did nothing illegal in registering that marriage in the usual way.

The *Manchester Examiner* also publishes a letter addressed to the Registrar-General by Mr. A. G. Eastwood, of Todmorden, who argues that the marriage in the church, after the civil ceremony before the registrar, was and is, under the circumstances, an absolute nullity, and its entry in the church register by the clergyman was in direct violation of the statute, which expressly forbids the reading or celebration of such a marriage being entered as a marriage in the parish register. Mr. Eastwood adds:—

I deny that the two ceremonies between eight and twelve on the same day are held to constitute one marriage, or that in the church register Lord Rosebery's then "condition" could be properly, truthfully, or legally described as a "bachelor," or the lady's as a "spinster"—they were both then already legally married persons, and it is no answer to the then false description in the church register that they had a few days previously, whilst they remained unmarried, obtained a licence at Doctors' Commons in which their then condition was properly described as single.

The reason why the second marriage, or "added religious ceremony," was a nullity is, because both parties were not members of the Church in which the religious ceremony was performed—this is required in religious marriages after marriage in a register office. No licence is necessary, nor banns, for these religious marriages after marriage before a registrar.

The following further letter, in reply to the Registrar-General, from "A Nonconformist," has appeared in the *Times*:—"I may premise that he does not state that any legal opinion on the point has been obtained, nor refer to any Act of Parliament or judicial decision; and I must add that the reasons on which his views are based do not appear to me to compensate for the absence of legal authority. The Registrar-General holds that the officiating ministers 'did nothing illegal' in registering the marriage, because 'a licence from Doctors' Commons was produced,' in which 'the parties were, of course, described to be bachelor and spinster'; and he also says, 'If I mistake not, the officiating minister, acting upon that licence, is liable to a heavy penalty if he does not forthwith register such marriage in his duplicate register books.' But although the licence correctly described the facts at the time it was granted, the condition of the parties had changed when the religious ceremony took place; for they were no longer bachelor and spinster, but lawful man and wife, and if an entry of another kind was made in the parish register it was obviously contrary to fact. As to the penalty for not registering the marriage, surely that provision must be considered to have been repealed when the Legislature passed the Act of 19 and 20 Vic., cap. 119, sec. 12, expressly forbidding any such entry. The Registrar-General does not seem to me to strengthen his case when he says that the two ceremonies must take place on the same morning, and that where parties are married five or six times over their special 'condition' must be recorded in the register. But where is his authority for the first statement; and, if the parties are not to be regarded as bachelor and spinster after being married five times, why are they to be so regarded after being married once? As the issue has been raised, I hope that some of your professional readers will throw a little more light upon the subject than I think the Registrar-General has done, or than I can profess to do."

DEATH OF SIR JAMES WATTS.

We greatly regret to announce the decease of Sir James Watts, of Manchester, which took place at his seat, Abney Hall, on Saturday last. Sir James had been long in a declining state of health, which prevented him from giving much attention to business during the last two or three years. By his death Manchester loses one of the foremost personal examples of her civic and mercantile greatness. The local papers, especially the *Manchester Examiner* and *Guardian* give an outline of the chief events of his life, and from them we gather that he began his commercial career at Ashton-under-Lyne, and afterwards joined his brothers, John and Samuel, in Manchester, where they had a large retail drapery concern in Deansgate. Subsequently they had premises for a wholesale trade in New Brown-street, and in 1844 a larger house of business in Fountain-street. Many years later, in 1858, the rapid increase in their business induced the firm to erect the magnificent edifice in Portland-street, called "Watts's warehouse," standing on a site of 3,000 square yards, and upon which some 70,000*l.* was expended. Since that time the building has been not only a prominent architectural feature, but one of the "lions" of the city. Kings, Pashas, Emperors, Shaha, Presidents, and other supreme governors of ancient and modern States, and representatives alike of Eastern and Western civilisation; statesmen, orators, diplomatists, and many others of distinguished position and repute, have in turn paid visits to this great establishment. To all these the late Sir James Watts, at that time the senior member of the firm, in his genial fashion, showed the utmost courtesy. Long before this Sir James was a member of the Town Council, and in 1855 he became chief magistrate of Manchester. During the second year of his mayoralty it became his duty to take the leading part in the civic reception of the Queen and Prince Consort during the two royal visits to the Art Treasures Exhibition at Old Trafford in 1857. When the exhibition was opened in May the Queen was prevented by the death of the Duchess of Gloucester from being present, as had been previously arranged. Her Majesty amply redeemed her promise, however, by a subsequent visit to the city and to the exhibition, while the Prince Consort came specially to represent her on the opening day. On that occasion the Prince was the guest of Mr. Watts at his residence, Abney Hall, near Cheadle, and Mr. Watts accompanied the prince in the drive thence through Withington, Rusholme, and Strretford-road, to the opening of the exhibition. As a mark of the Queen's appreciation of the two enthusiastic royal receptions of that year in Manchester, Mr. Watts, as the excellent representative of the city, received the honour of knighthood.

After withdrawing from the City Council, Sir James ceased for some years to take any prominent part in public affairs. He was a justice of the peace, and in 1871 was appointed High Sheriff of Cheshire. He discharged his duties with all the accustomed state and splendour of this ancient and dignified office. Until recently he held a seat on the Board of Directors of the Manchester, Sheffield,

and Lincolnshire Railway. His residence, Abney Hall, Cheadle, one of the finest mansions in the county, in addition to many costly productions of taste and skill, contained a choice collection of works of art of modern painters, and the privilege of inspecting them was kindly and freely permitted on many occasions to connoisseurs and other visitors.

Like all his family, Mr. James Watts was a strong Liberal in politics, and entirely connected with the advancement of his principles in every movement of his time and neighbourhood. As an ardent friend of "civil, religious, and commercial freedom," he took especial interest in the abolition of the slave trade in the West Indies, in the removal of Roman Catholic disabilities in the United Kingdom, in the repeal of the Test and Corporation Acts, in the passing of the Reform Act of 1832, and in the agitation of Anti-Corn Law League. He was one of those who about the year 1840 encouraged and assisted Mr. Edward Miall in starting the *Nonconformist* in London. On the death of Mr. James Kershaw, M.P. for Stockport, Sir James Watts was requested to become a candidate for the vacant seat, but declined, as he had done on a similar invitation being given him previously. The deceased was a Congregationalist, and took a warm interest in the affairs of that denomination. He was a munificent contributor to its various institutions, and his services were frequently called into requisition on the laying of foundation-stones for new chapels and schools. Sir James was also a staunch Nonconformist and a supporter of the Liberation Society, to the special fund of which, that was started some few years ago, he, with his nephew, Mr. Samuel Watts, was a contributor for the munificent sum of 1,000*l.*

Sir James Watts was married to a daughter of Mr. N. Buckley, of Carr Hill, Mossley; and was connected by his marriage with the Messrs. Buckley, cotton manufacturers, of Ashton, and with the late Mr. C. Hindley, formerly M.P. for that borough.

CLOSING MEETING AT THE LAMBETH BATHS.

On Saturday the sixteenth series of Lambeth Baths meetings came to a close, when a crowded meeting was held, Samuel Morley, Esq., M.P., in the chair. From the report read by the Rev. G. M. Murphy, it appeared that 181 meetings had been held, attended by some 145,000 persons. From the opening night on Nov. 3 the room had been open every evening, and also upon the Sabbath and Christmas mornings, for meetings of a religious, social, and elevating character. Mr. Murphy, notwithstanding a severe illness that had laid him aside for several days during the season, had presided, lectured, and spoken at 124 of the meetings. At the bookstall a hundred pounds' worth of pure literature had been sold at cost price, and 1,300 persons had signed the temperance pledge. Special reference was made to friends who had helped, and especially to Mr. Morley for paying the rent of the building for another year. After an interval of singing, Mr. Morley expressed his pleasure at being present on such an occasion, and at seeing how the work was being carried on. The first sentence in the report, stating the number of meetings held and the number of persons by whom they were attended, was quite a recompense to him for any part he took in the matter. Washington had said that he hoped every one would love liberty more on account of the happiness of the American nation, and he hoped as regards this London of ours for something similar. They were seeking to help men and women to a pure and honest life. What was wanted at the present day was more practical sympathy. There was a great indifference in many quarters as to better things, but they had there an active band of workers who were accomplishing much good. They did not profess to be better than their neighbours, but they felt it a privilege to come and say in old English style what they thought about what was going on. He never believed less in Parliamentary agency than he did then; but he did believe in the power of persuasion, and he had no fear that money would be wanting for the good work there carried on. With reference to the Budget, Mr. Morley suggested that if the men who drank beer paid an extra duty, that would supply the deficiency of which the Chancellor of the Exchequer complained. He was amused in the House of Commons to hear the discussion on the subject. One Irish M.P. had said that as the people could not get food they were obliged to drink whisky. With reference to the war, Mr. Morley intimated that he thought those who cried for war had better go and fight themselves. Already, he said, the poor law guardians were asking what was to be done with the children of the men who were withdrawn from work in order to serve in the Reserve Forces. We asked what was to be done with the widows if we went to war. War was a curse, and the less we meddled in the affairs of other people the better. The first resolution, to the effect that "this meeting heartily rejoices in the success of the sixteenth series of the Lambeth Baths meetings, receives the report, and thanks the workers and helpers," was moved by G. Livesey, and seconded by Mr. J. M. Cook. The second resolution, "That in the interest of society generally, and in view of the prevalent evils of intemperance, it is highly important that all lawful means should be employed to train the population in habits of sobriety and thoughtful self-reliance, and all such efforts are worthy the attention and help of the

social reformer and Christian philanthropist," was moved by Mr. A. Dunn, seconded by Mr. William Rabbitts in an eloquent speech, and supported by Mr. Palmer, of Reading, who gave an interesting account of what they were doing in that town, where they had a Workman's Hall which they kept open all the summer, and which was well attended all the year round, and where they had a band of temperance workers who went into the villages round, and were very successful in their labours. After more singing, Mr. Murphy spoke specially of Mr. Morley's connection with the Lambeth Baths. Of the meetings held there Mr. Morley presided at fifteen. He had paid as much as 1,200*l*. for them in the shape of rent, and had offered 1,000*l*. towards a museum for the people of South London. He then proceeded, amidst immense cheering to present Mr. Morley with an address, beautifully written and elegantly framed, on behalf of the working people of South London to show their appreciation of his kindness in providing for so many years such a capacious meeting place for their instruction and entertainment, and their social and moral and spiritual good. The address went on to testify that to not a few of them the Lambeth Baths meetings have been the means of their induction to a higher, nobler, and holier life; that they had long wished in some way to mark their sense of Mr. Morley's kindness by some tangible expression of their sincere admiration and respect; and it ended with the hope "that every blessing may surround you and yours so long as God may spare you to benefit and bless the world, and when the end shall come, that you and they may form an unbroken family amid the glories and joys of heaven." Mr. Morley, in acknowledging the presentation, said that he had no conception of anything of the kind, and was quite incapable of expressing his thankfulness to them for their kindness. He valued it deeply as an expression of their good feeling and as an acknowledgment of his desire for the good of the people. As long as they were endeavouring to do good he felt it his duty to support them. He was anxious that they should all do something. The force of example and of kindly words was very great. The influence of such a meeting as that would do much to improve the condition of the dense population in that district. Mr. Morley concluded by assuring them that he would take home that testimonial with a feeling of honest pride. The usual vote of thanks to the chair was moved by Mr. Jabez Inwards, and seconded by Mr. Robert Rae, of the National Temperance League, and a pleasant night of speechifying and singing and tea-drinking came to an end.

Epitome of News.

The Queen and royal family removed to Osborne on Friday. On the same day Prince Leopold completed his twenty-fifth year.

The Crown Prince and Princess of Denmark have arrived at Marlborough House on a visit to the Prince and Princess of Wales.

Lord Lyons left London for Paris on Saturday to resume his functions as Ambassador.

It is announced that the Hon. Edward Stanhope has been appointed Under-Secretary of State for India; Sir M. W. Ridley, Under-Secretary for the Home Department; and Mr. John Talbot, Secretary to the Board of Trade.

Lord George Hamilton has issued an address to the electors of Middlesex, soliciting re-election on his appointment to the office of Vice-President of the Committee of Council on Education. With reference to the Eastern Question, Lord George says that the Government have had to discriminate between plausible aggression and the real amelioration of the subjects of the Porte, and their object throughout has been to obtain good government for subject nationalities, peace to Europe, and security to British interests. He promises to continue the educational policy of Lord Sandon.

Sir Charles Adderley has not yet been raised to the peerage, but he has ceased to be president of the Board of Trade, and it is expected the peerage will appear some time before the end of the session. His title will be Baron Norton, of Norton, in the county of Stafford.

According to *London*, the Marquis of Hartington will ere long be married to the Lady Emma Baring, daughter of Lord Northbrook.

It is announced that there has been a decided improvement in Mr. Ruskin's condition, and that there is now great hope of his complete recovery.

The Bishop of Lichfield (Dr. Selwyn) remains in a very critical condition.

Mr. R. W. Hanbury, one of the members for Tamworth, will be brought forward as a candidate for North Staffordshire, should Sir C. B. Adderley be raised to the peerage. Mr. Hanbury has represented Tamworth since April, 1872.

It is stated that Mr. J. G. Talbot, M.P., will be the Conservative candidate for the representation in Parliament of the University of Oxford, in place of Mr. Gathorne Hardy. Mr. Henry John Smith, Professor of Geometry, in answer to a requisition, has expressed his willingness to contest the University in the Liberal interest.

It is rumoured that the Right Hon. Cavendish Bentinck will be raised to the peerage, and be succeeded as Judge-Advocate-General by the Hon. David Puckett, M.P.

Colonel Stanley, the new Secretary for War, was on Monday re-elected one of the Parliamentary

representatives of North Lancashire. There was no opposition.

The Board of Trade returns for March, published yesterday, show that the declared value of the exports for the month was 16,756,397*l*., against 16,920,930*l*. in March, 1877, and 17,739,101*l*. in March, 1876. The value of the exports for the first three months in the year was 47,076,628*l*., against 47,260,755*l*. in 1877, and 50,876,118*l*. in 1876. The total value of the imports for the first three months of the year was 95,953,793*l*., against 99,071,417*l*. in 1877, and 91,905,097*l*. in 1876.

It is stated that the writ for Clare will be issued in a few days. Four candidates are already named for the expected vacancy—Mr. Burton, The O'Gorman Mahon (Nationalist), Mr. Robert Carey Reeves (Conservative), and Mr. Macfarland (Home Ruler and advocate of denominational education and fixity of tenure).

The direct telegraphic communication between England and the Channel Islands, which was interrupted about seven weeks ago, was restored on Sunday afternoon. The breakage of the cable was found about twenty-five miles off Guernsey.

At a meeting of metropolitan volunteer commanding officers, on Friday, it was proposed that the military authorities should be requested to ascertain the suitability of Royston Heath for a volunteer field-day. An amendment declaring that it was too late to make arrangements for such a day was, however, carried.

Lancashire is threatened with a great cotton strike. A notice has been given by the employers in the north and north-eastern divisions of the county of a reduction in wages of 10 per cent. These notices, or the greater part of them, expire on April 17; and on that day, unless the operatives agree to the proposed reduction, which seems highly improbable, there will be a general strike in the districts affected. The operatives have issued a manifesto, in which, while they admit that for some time past the cotton industry in this and almost every other country in Europe has been in a depressed condition, they urge that "the causes out of which this depression arises are in no way attributable to any conduct on the part of the operatives."

Sir Andrew Fairbairn has resigned the chairmanship of the Leeds School Board, which he has held since 1870, owing to differences with the majority on the question of paying one of the officials.

The *East Anglian Daily Times*, in describing the effects of the recent gale upon Lowestoft fishing-boats, says that upwards of 200 lost every net they had on board, and out of 500 boats only 100 are now fit for sea.

Sir George Gilbert Scott's remains were on Saturday interred in Westminster Abbey, having been followed to the grave by a large assembly, representative of all branches of art and archaeological pursuits. The funeral procession included a private carriage sent by the Queen. Dean Stanley read the service at the grave, and on Sunday preached a sermon in relation to the death of the great English architect, who for nearly thirty years has been officially connected with the abbey.

Earl Granville, in speaking at the annual banquet of the Institution of Civil Engineers, which took place on Saturday evening, quoted the opinion of an experienced and sagacious man of business with whom he had been in conversation, that the cause of the present condition of trade was want of confidence. By perseverance, by prudence, and by skill, Her Majesty's Government would be able to bring about a state of things which would restore confidence not only in this country, but over the whole world, and enable his hearers to resume with greater energy and vigour than ever those conquests and triumphs of peace which confer such incalculable good upon the whole of mankind. Mr. Gladstone, who responded for the House of Commons, spoke of that assembly as a school of discipline for those who enter it—a school of extraordinary power and efficacy. It was a great and noble school for the creation of all the qualities of force, suppleness, and versatility of intellect. It was also a moral school—a school of temper, of patience, and of justice. Prince Louis Napoleon, Mr. Lowe, and the American Minister, were also amongst the speakers. Sir C. Adderley replied to the toast of "Her Majesty's Ministers," although, as he said, he had that day ceased to be one. He expressed a hope that the approaching debate in Parliament would result in the Ministry being empowered to speak in the name of the whole nation.

A terrible affray occurred on Saturday in Dublin between a coachman and a stableman. The former had his head cut open with a spade and has since died, and the latter was stabbed in the throat with a pitchfork and is not expected to recover.

In the Admiralty Division of the High Court of Justice on Saturday, Sir R. Phillimore gave judgment in the case of *Dixon v. Burrell*, to decide the amount of salvage to be paid to the owners of the steamer *Fitzmaurice* for services rendered to the *Cleopatra* in the Bay of Biscay. His lordship fixed the remuneration at 2,000*l*. and costs.

The quantity of American beef and mutton brought to Liverpool last week was very large. The totals were 6,557 quarters of beef, 2,398 carcasses of mutton, 176 dead pigs, and 377 live cattle.

The Devonshire Club, London, was reopened on Wednesday after considerable additions. About 200 gentlemen sat down to dinner, under the presidency of Lord Hartington. Lord Granville, Mr. Gladstone, Mr. Bright, and Sir W. Harcourt were among the guests. No reporters were present, the dinner being non political.

The Prince of Wales, as President of the Royal Commission for the Paris Exhibition, has received a memorial from the Labour Representation League asking that a number of skilled artisans might be selected as jurors, and His Royal Highness has replied that he is fully alive to the importance of the subject thus brought before him, and he will have inquiries made with a view to the carrying out of the views of the league.

The *Magnet* says the effect of the sharp weather upon vegetation can hardly be otherwise than salutary. The growing crops were in some districts making rather too rapid progress, and a check will consequently prove beneficial. Taking altogether, agricultural prospects, both here and on the Continent, are fairly satisfactory.

A large number of young agricultural labourers and others are being banded together in Essex and Suffolk for emigration to America and New Zealand this spring.

Mrs. Jolly, the wife of a Barrow steel worker, has given birth to four children—two boys and two girls—all of whom are living and in good health.

The Hon. Mr. Sprigg, now Prime Minister at the Cape, is the son of the Rev. James Sprigg, formerly Baptist minister at Ipswich. Mr. Sprigg was formerly in the office of Messrs. Gurney, of Abingdon-street, but obliged by feeble health to go to South Africa. There he has become strong and prosperous, and now occupies a post of great honour and responsibility.

Miscellaneous.

A magnificent "Shakespeare Album" intended for England is exhibited in the Berlin Museum of Industry and Art. The album, the gift of Professor Leo, one of the leading Shakespeare scholars in this country, to the Birmingham Shakespeare Library, contains portraits of all the more important German scholars, poets, actors, and composers, to whose united efforts the Germans are indebted, for the thorough acquaintance with and intelligent appreciation of, the great poet.

THE CONFERENCE HALL NIGHT SCHOOL.—Lord Shaftesbury distributed the prizes at the men's night school in connection with the Mildmay-park Conference Hall last Wednesday evening. During the winter the school was open seventy-one nights. The names on the books numbered 874, and the average attendance was 376, of whom 156 never missed a single night. The course of instruction includes freehand drawing, shorthand, dictation, and geometry, in addition to "The Three R's." Full information of its working may be obtained from Captain Moreton at the hall.

THE LORDS' COMMITTEE ON INTemperance.—The Lords' Committee on Intemperance on Friday concluded the taking of evidence, and will now proceed to digest the vast mass of information obtained during their protracted inquiry into the causes of the intemperate use of intoxicating liquors. Witnesses from England, Ireland, and Scotland have been examined, the evidence being taken in private. The committee sat two days a week throughout last session, and issued three volumes of evidence. It was reappointed this session. A report of great public interest may now be looked for, with a series of practical recommendations for checking intemperance.

Clearings.

An Irishman who recently waited at the cardinal's table in Dublin on a Friday, when there were seventeen courses of fish, was quite unable to repress his astonishment. "Bedad," he exclaimed, "if that's what ye call fastin', it's meself that could stand Lent all the year round."

The Duc de Morny's definition of a polite man is the hardest to realise of any ever given. "A polite man," said he, "is one who listens with interest to things he knows all about when they are told by a person who knows nothing about them."

The *Atlanta Constitution* says that to be a man and not be a "Colonel" is preposterous, and asks what Georgia would do without her hundred thousand "colonels."

JEWS AND OYSTERS.—A correspondent of the *Pall Mall* writes:—"Oysters have always been considered as forbidden food by the Jews, the law of Moses prohibiting the eating of fish without scales. In consequence, however, of Mr. Darwin's theories, a learned rabbi has arrived at the conclusion that oysters are plants, and may therefore be eaten by Jews. It is said that the problem will be submitted to a grand council."

THE LATE POPE'S WHITE MULE.—It has hitherto been customary for the white mule provided for each Pope of Rome to be destroyed at his decease. The first breach of this barbarous custom, many centuries old, was made by Pius IX., who on his deathbed directed that his favourite should not be killed, as his predecessors had been, to preserve a tradition, but should be maintained on the proceeds of a fund provided by him for such purpose.—*The Animal World*.

EVERY MAN HIS OWN TOMBSTONE.—An odd discovery has just been made by a man of Grenoble, by which it is calculated that cemeteries and graveyards will become superfluous. At the decease of an individual the body is plunged into a liquid invented by the man of Grenoble, and in about five hours the individual is turned into stone. The secret of the petrification is known only to the discoverer. He says that in a thousand years' time,

if persons will only preserve their relatives and friends, they will be able to build with them. It will then be in any man's power to be the foundation of a noble house.

PRINTERS' ERRORS.—One of the funniest mistakes ever made by the reporters was committed at Oxford when they were reporting Mr. Gladstone's recent speech. According to the published account the ex Premier said:—"We have all heard of the Humanities, and we know that they were also called by the less pleasant name of the Fairies." What he did say was:—"We have all heard of the Eumenides, and we know that they were also called by the less pleasant name of the Furies."

SERMON ILLUSTRATION.—It used to be a fashion at the Dundee Theatre for the manager to announce before the close of the performance the play which would take place the next evening. The well-known and famous Bruce Norton one Saturday night came to the front of the curtain and began, "To-morrow night—" "The morn's Sabbath!" called out a small urchin in the gallery. "I know it," was the mild reply. "To-morrow night a sermon will be preached in Ward Chapel, when a collection will be made for the conversion of the Jews. On Monday night will be performed here, with grand new scenery and effects, *Shylock the Jew*, whom Shakespeare drew. Prices as usual!"

A PARLIAMENTARY INCIDENT.—The *Daily News* reporter, describing the scene in the House during the prolonged struggle on the Irish Sunday Closing Bill on Thursday night, relates the following amusing incident:—"Mr. O'Sullivan, who came next, beat Mr. Murphy by five minutes, having, by the assistance of numerous petitions, from which he read long strings of names, succeeded in talking for two hours and three-quarters. Towards the conclusion of the speech Mr. A. M. Sullivan, in a moment of abstraction, took up the tumbler of water (?) with which the hon. member had provided himself, and drank freely. The hasty manner in which he replaced the tumbler, and the violent facial contortions which followed upon the experiment, created uproarious laughter, the committee apparently arriving at the conclusion that a well-known apostle of teetotalism had inadvertently committed an indiscretion."

ANECDOTE OF THE LATE EARL OF LEITRIM.—Close by his lordship's house is a small line of railway, leading on to the main Dublin line. One day, as a train was about to start, the station-master observed, at some distance down the road, a man, dressed like a respectable cattle-dealer, who was waving his hat and shouting with the evident intention of stopping the train. But the time was up, and the station-master could not delay. The whistle sounded and the train was moving out of the station when the man on the road called out "Lord Leitrim! Lord Leitrim!" As everybody knows by this time, Lord Leitrim was a man of autocratic habits, and accustomed to rule with a rod of iron. At the sound of this dreaded name the station-master at once signalled the train to stop. It returned to the platform to await the arrival of his lordship. Seeing the train stop the man in the road took matters more leisurely, and, finally arrived, walked into the station, opened the door of a second-class carriage, and got in. "Where is Lord Leitrim?" said the station-master, peering down the road. "I am sure I don't know," said the man, wiping his forehead. Presently it dawned upon the station-master that the name of the terrible landlord had been used as a lure, and the train went off with the ingenious cattle-dealer. —*Mayfair.*

MR. SPURGEON'S CORRESPONDENTS.—Friends writing about matters which do not concern us, but are merely for their own information, should not expect us to pay postage: it is growing to be a heavy tax. A large part of our daily toil arises from letters which ought not to be written, but which we try to answer, and do answer, as a rule, though it makes life a slavery. If postal labours increase, as they threaten to do, it may come to this, that, courtesy or no courtesy, we shall have to decline answering; for life is not long enough for us to be perpetually writing explanations of hard texts, giving names of books, replying to people seeking situations, refusing requests for loans of money which we cannot spare, answering questions upon degrees of affinity, church government, medicine for gout, hotels at Mentone, and so on *ad infinitum*. Certain people never seem happy until they have a pen in their hand with which to torture a public man. It will be needful in self-defence to declare that we will answer nobody unless they have a right to an answer, and this implies that the letter is short, sensible, about some important matter, and has a stamp enclosed. If a man asks me a question in the street, and I am to pay a penny if I reply to him, he cannot reasonably expect me to answer unless he pays the penny himself; why then should a person be expected to pay a penny for the great privilege of giving advice gratis, for which he uses his own stationery and gets no thanks? Letters which are to the purpose shall always have a reply, but we cannot promise to answer every epistle; indeed, we do not intend to do so, much as we have done in that direction. —*Sword and Trowel.*

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

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Births, Marriages, and Deaths.

BIRTH.

LUMMIS—April 5, at Elm-road, Wisbech, the wife of the Rev. J. H. Lummis, of a son.

MARRIAGES.

ROBINSON-THOMPSON—April 3, at Lozells Chapel, Birmingham, by the Rev. J. Shillito, Arthur William, son of Mr. W. Robinson, of Rose Hill, Handsworth, to Rachel, only daughter of Mr. C. Thompson, also of Handsworth, Birmingham.

GARRETT-ANDREWS—April 3, at the Unitarian Church, Comber, E. W. Garrett, of the Inner Temple, barrister-at-law, to Fanny, daughter of the late J. Andrews, Esq., J.P., of Comber, County Down.

PRESS-KERSHAW—April 3, by the Rev. Alexander MacLaren, D.D., at Union Church, Oxford-road, Manchester, Edwin Ernest, son of Edwin Press, of Burnham, Somersetshire, to Hannah (Annie), second daughter of John Kershaw, Longsight.

KYNOCHE-PEW—April 4, at Trinity Presbyterian Church, Clapham, by the Rev. David McEwan, D.D., assisted by the Rev. David R. Robertson, B.D., Dundee, James, youngest son of James Kynoch, Esq., of Newmill, Blairgowrie, to Marion, only daughter of the late John Pew, Esq., of Laudowne-road, Clapham.

COCKREN-GLASS—April 5, at New Court Chapel, Tooting Park, by the Rev. W. Park, Archibald Campbell Cockren to Ann Miriam, the youngest daughter of the late Henry Glass.

DEATHS.

VALENTINE—March 4, at Jeypore, Rajpootana, India, aged nearly four years, Agnes Mary Fraser, the beloved and youngest child of the Rev. Dr. and Mrs. Valentine.

ASHWORTH—March 27, at his residence, Larkfield, Rochdale, in his seventy-third year, John Ashworth.

HALLEY—March 29, at Arundel, Jessie, third daughter of the Rev. Robert and Mary Halley, aged thirteen years and eight months.

WATTS—April 7, at Abney Hall, Cheshire, Sir James Watts, Kt., in his seventy-fifth year.

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There is a large swimming-bath on the College premises for use throughout the year, being warmed in cold weather. There is a well-equipped gymnasium, and there are three good fields for cricket and football.

Boys are prepared for the Universities, the Professions, and for Commerce.

For particulars as to Scholarships, &c., apply to the Head Master at the College, or to the Secretary and Preacher, the Rev. Philip P. Rowe, M.A., Tettenhall, near Wolverhampton.

SUMMER TERM, from MAY 1st to JULY 31st.

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Principals—The Misses HOWARD.

MIDDLE-CLASS SCHOOL, BROMLEY-COMMON, KENT, situate Twelve miles from London. Pupils are carefully prepared for the various examinations by resident graduates. Several have passed College of Preceptors, and the South Kensington Science and Art. There are a few VACANCIES. Diet unlimited. Terms strictly inclusive, 28 to 30 guineas.—For testimonials, prospectuses, and views, address Dr. Gayler.

EAST OF ENGLAND NONCONFORMIST GIRLS' SCHOOL, BISHOP STORTFORD.

Lady Principal—Miss LEWIN.

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The NEXT TERM will commence on APRIL the 29th.

Rev. T. W. DAVIDS, Hon. Sec.

4, St. George's-square, Upton, E.

THE difference between first crop tea and inferior descriptions is something marvellous when tasted side by side—the one brisk, pungent, and juicy; the other stale, flat, and insipid. There is a great difference even in first-crop tea, some chops possessing much more strength and a finer flavour than others. There are also several varieties, the most esteemed being Souchong, Moning, and Kyahow Congous. These three classes, when really fine, are beyond compare the best of all teas, and of these three, Kyahow stands pre-eminent as a prince among teas. Now, it must not for one moment be assumed that the teas ordinarily sold bearing these titles are those teas pure and simple in their integrity. A small portion of some one of them is sometimes used in the manufacture of that incongruous mixture which is so frequently recommended by the unskilled and inexperienced dealer; but we venture to assert that pure unmixed tea can with difficulty be obtained, even by those to whom price is no object. In fact, indiscriminate mixing of tea destroys those fine and subtle qualities which distinguish one growth from another, and it would not be more unwise to spoil vintages of choice wines by blending them together haphazard, and thus bringing the combination down to a dead level of mediocrity, than it is to ruin all distinctness of character by a heterogeneous confusion of qualities in tea; but as COOPER COOPER and CO. sell no other article of any description, they are enabled to keep in stock every variety that is at all esteemed by connoisseurs, and to sell them in their integrity as imported from China.

TEA.—COOPER COOPER and CO. claim for their system of business another feature, viz., that there can be no mistake in the price or quality of any teas bearing their name on the wrapper or parcel, as they wrap the various qualities of tea in papers of different colours, thus, 2s. in white, 2s. 6d. in slate-tinted, and 3s. in lemon-tinted paper. The last two have also labels attached, stating price and number on their list.

TEA.—CHOICE of TEAS, as under :—

TEA.—COOPER COOPER and CO. recommend consumers to try the first four on the list—Souchong, Moning, Kyahow, and Assam. By having a small parcel of each of these they will be enabled to judge for themselves, and select the flavour suitable to their taste, and then by quoting the number of the one approved, they may always rely upon having exactly the same character of tea.

TEA.—QUANTITY and PACKAGES as under :—

TEA.—COOPER COOPER and CO. sell any quantity, from a quarter of a pound upwards. They have original packages of all these Teas; the black, in chests, holding about 95lb.; in half-chests, about 50lb.; and catty boxes, about 20lb. each. These are lined with lead, and will keep the tea good for a very long period.

TEA.—TERMS: COOPER COOPER and CO.'S prices are for net cash only, without discount.

TEA.—SMALLNESS of PROFIT, as under :—

TEA.—COOPER COOPER and CO., in offering Teas at these prices, must rely for success on a very large amount of public support. They charge only a small commission on the prices actually paid to the importers, and rely on their thorough knowledge of the trade to select such teas only as the public will approve, and on the appreciation of the public to support their endeavours.

TEA.—COOPER COOPER and CO. forward their Teas to all parts of the world on receipt of Post-office orders or bankers' drafts for the amount, including threepence for delivery at the railway station; but Cooper Cooper and Co. do not pay railway carriage. As their prices are fully ninepence a pound under the prices usually charged for teas of a lower character, the item of railway carriage cannot be of importance to those living in the country.

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HIBBERT LECTURES.

INSTITUTION of LECTURESHIP on the THEORY, DEVELOPMENT, and HISTORY of RELIGION.

By a Deed, dated 19th July, 1847, the late Mr. Robert Hibbert established a trust fund for the promotion of comprehensive learning and thorough research in relation to Religion, as it appears to the eye of the scholar and philosopher and wholly apart from the interest of any particular church or system.

It has been pointed out to the Trustees that endowed Lectureships, even under the restraints of an apologetic design, have enriched theological literature with some valuable contributions and that an analogous but higher result might be expected if by a similar institution scope were afforded for Lecturers exceptionally competent freely to present the results of their special studies, without any obligation to work towards a settled conclusion.

This suggestion was embodied in the following Memorial:—
TO THE HIBBERT TRUSTEES.

"GENTLEMEN,

"We, the undersigned, beg to draw your attention to the following statement:—

"From the fact that all the chief divinity schools of this country are still laid under traditional restraints, from which other branches of inquiry or speculation have long been emancipated, the discussion of theological questions is habitually affected by ecclesiastical interests and party predilections, and fails to receive the intellectual respect and confidence which are readily accorded to learning and research in any other field. There is no reason why competent knowledge and critical skill, if encouraged to exercise themselves in the disinterested service of truth, should be less fruitful of improvement in religious than in social and physical ideas; nor can it be doubted that an audience is ready to welcome any really capable and honest treatment of unsettled problems in theology. The time, we think, is come when a distinct provision for the free consideration of such problems by scholars qualified to handle them, may be expected to yield important results. Notwithstanding the traditional restraints which in England have interfered with an unprejudiced treatment of the theory and history of religion, a rich literature has poured in from the liberal schools of Germany and Holland, and has more or less trained and quickened the mind of the present generation, so that there cannot now be wanting qualified labourers in that reorganisation of religious thought which is now taking place in our midst. Change of sentiment and feeling cannot be simply imported from abroad; till they pass through the minds of such men they have no local colouring and take no natural growth; and to modify English opinion and institutions there is need of English scholars. That need we think your encouragement can do something to supply. Such institutions as the Bampton Lecture at the University of Oxford, and the younger foundation of the Congregational Lecture among one branch of orthodox Nonconformists, have done much to direct the public mind to the defence of certain well-defined views of Christianity. We believe that a similar institution might prove of high service in promoting independence of judgment combined with religious reverence, by exhibiting clearly from time to time some of the most important results of recent study in the great fields of philosophy, of Biblical criticism, and comparative theology.

"We venture, therefore, to ask you to consider the expediency of establishing a 'Lecture,' under the name of the 'Hibbert Lecture,' or any other designation which might seem appropriate. A course, consisting of a series of not fewer than six lectures, might be delivered every two or three years in London, or in the chief towns of Great Britain in rotation. After delivery, the course should be published under the direction of the managers of the lecture; and thus by degrees the issues of unfettered inquiry would be placed in a compact form before the educated public.

"(Signed)

JAMES MARTINEAU.
ARTHUR P. STANLEY.
JOHN H. THOM.
CHARLES WICKSTEED.
WILLIAM B. CARPENTER.
F. MAX MÜLLER.
GEORGE W. COX.
J. MUIR.
JOHN TULLOCH.

ROBERT WALLACE.
LEWIS CAMPBELL.
JOHN CAIRD.
WILLIAM GASKELL.
CHARLES BEARD.
T. K. CHEYNE.
A. H. SAYCE.
RUSSELL MARTINEAU.
JAMES DRUMMOND.

In compliance with the prayer of this memorial, the Hibbert Trustees have resolved to institute a Lectureship. The first series of Seven Lectures will be delivered by F. MAX MÜLLER, M.A., Professor of Comparative Philology in the University of Oxford, on the "Origin and Growth of Religion, as illustrated by the religions of India."

The Lectures will be delivered at the Chapter House, Westminster Abbey (the use of which has, through the kindness of the proper authorities, been granted to the Trustees) at five o'clock in the afternoon on the following days, viz.:—

Thursday, April 25. Thursday, May 16.
" May 2. " 23.
" 9. " 30.
" And Thursday, June 6.

Admission to the Course of Lectures will be by Ticket, without payment.

Persons desirous of attending the Lectures are requested to send their names and addresses to Messrs. Williams and Norgate, 14, Henrietta-street, Covent-garden, W.C., not later than April 13, and as soon as possible after that date, tickets will be issued to as many persons as the Chapter House will accommodate.

March, 1878.

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JOHN LEGGE, Esq., M.A., Aberdeen.

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MATHEMATICS—G. N. HOOKER, Esq.

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For terms, Prospectuses, &c., apply to the Head Master, or the Local Secretary, Mr. A. Boardman.

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For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.

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Applications for admission to be sent to the Principal.

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VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

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one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., M.A., Fellow of Trinity Hall, Cambridge; also B.A.; First Class in Mathematics at the University of London.

T. T. JEFFERY, Esq., B.A., late Scholar and prizeman of Peterhouse, Cambridge; 9th Classic in 1877.

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LADY RESIDENT—Miss COOKE.

The SUMMER TERM commences 2nd May, 1878.

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JOHN EDWARD TRESIDDER, Secretary.

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Total	14,560		£364,000

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For full information apply to

W. H. BASDEN, Secretary,

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April 5, 1878.

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The New Annual Premiums were ...	£9,692
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REPORT, 1877.

The 53rd Annual Report just issued, and the Balance Sheets for the year ending June 30, 1877, as rendered to the Board of Trade, can be obtained at either of the Society's Offices, or of any of its Agents.

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The cultivation of Art claims a singularly thorough and loyal devotion. This the most ordinary observer cannot have failed to remark in his intercourse with friends and acquaintances who have applied themselves to its culture. Men who are in earnest in following the profession they have chosen, are said to be "wedded" to it. Most truly may this be said of the artist for we see his love for his profession is ever increasing; and that, if in any occupation true enjoyment is to be derived from hard work, it is in that of Art. That all, without exception, who make Art their leading study, are carried away with the admiration of new beauties, which day by day unfold themselves, and are realised with a clearer vision, is the most perfect proof that Art has within herself a power of fascination irresistible to all who come within her influence.

True Art civilises, refines, ennobles; and all whom she influences are rich in the possession of a means of supreme enjoyment. Thus it is that Art has laboured for the highest advancement of the human race.

The time at which the Magazine will make its appearance could not be more opportune, concurring as it does with the opening of the Paris Universal Exhibition the treasures of which will contribute largely to its pages. The most careful selection will be made of those objects which are of the greatest general interest, and are most worthy of being permanently recorded. The Magazine will also be busy gathering into its pages details and examples of the most important works exhibited at the Royal Academy and other Picture Galleries.

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